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RETREATS: A BRIDGE BETWEEN PIETY AND SOCIAL AWARENESS

A METHOD OF LIFE STYLE INTERVENTION THROUGH
CHRISTIAN COMMUNICATION

A Dissertation

Presented to

the Faculty of the School of Theology

at Claremont

In Partial Fulfillment

of the Requirements for the Degree

Doctor of Ministry

by

G. Robert Lamphere

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*has been presented to and accepted by the Faculty
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fulfillment of the requirements for the degree of*

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Dedicated to:

The congregations of the United Methodist Churches of Montana: Drummond and Hall; Saco and Hinsdale; Sunnyside and Cascade; and the United Methodist Church of West Covina, California, who have encouraged and supported my efforts to achieve this goal.

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INTRODUCTION

In the four years I have spent at the School of Theology, I have witnessed a shift in the attitude of the Christian Church from one of social action and service to a more concentrated awareness of spiritual problems.

When I came as a first-year student in 1970, my colleagues were swapping tales of being active in anti-war demonstrations, being arrested and spending time in jails for their actions, working in store-front churches, and being involved generally in the social change that characterized the end of the sixties, and the beginning of the seventies.

Gradually the emphasis began to shift. I can remember the first realization of that shift as the film, "The Love Story" signaled an emergence of a new generation, disillusioned with the struggles of the last decade, and willing--if not eager--to place these times of burnings and riots behind in a shroud of nostalgia. Next came the Jesus Movement; communes, house meetings, and Bible-packing youth meeting in services in parks, meeting halls, and open churches. The drug scene gave way to the Jesus freak.

The increased bombing of Cambodia brought only a handful of student protests across the nation. Newspaper coverage of these protests were almost non-existent. The nation was tired, and the battles that had been fiercely fought only a few years before were now mere memories. The war in Indo-China came to an end, the prisoners of war, those who had bombed the villages of Viet-Nam, came home heroes.

Their rhetoric in praise of the President, and the government, seemed as tape-recorded responses. One could hear in various conversations praise for the youth who had forced the anti-war issue to gain importance in the minds of the general population, yet this was always in the past tense.

Resurrection City, a symbol of organized minority protest, and the ashes of Watts have been cleaned up: but the problem remains. A trip to the Ethnic Studies Center at the University of California, Los Angeles in 1972 reveals minority groups enclaved in their own offices, working on the problems of their people but unable to talk to one another in the hallways due to competition for a slice of the economic pie.

The Church reflecting the mood of the population has also made a shift from social action to an emphasis on small groups, spiritual disciplines, and inward searching.

In 1972, for the first time that I am aware of, my denomination had an overabundance of clergy in relationship to churches. Those who had been working in the store-front churches, the drug counseling centers, the street ministries, the federally funded O.E.O. programs, were now returning to the parish.

In 1973 Protestants sought to join together in a program entitled Key '73. While elements of social awareness and action were blended with an evangelical approach, the latter assumed precedence over the former.

The pendulum seemingly has swung from one extreme position to another. While the former examples do not indicate that we have left

the area of social action entirely in favor of the more spiritual disciplines, they do suggest that our major emphasis has changed. While the tension between social action and piety is not new to the history of the Christian Church, as evidenced by the writer of the book of James and the writings of the Apostle Paul in the New Testament, it is a problem that still confronts the Church today.

Dissertation Problem

I propose that the retreat movement can be used as an effective bridge between piety and social awareness. Because retreats involve persons in a concentrated period of time in the disciplines of prayer and study, there is an opportunity to provide information which relates prayer with the area of social awareness. The retreat, historically steeped in the prayer life, can become one area of the Churches life that combines these two Christian responses together.

Another way of viewing retreats is as a highly motivative event. Our life style today is urban and demanding. No longer can we expect to capture the interest of lay people for an extended period of time. Curriculum that unfolds information over a period of months may in some cases not be effective. Because the retreat is a concentrated period of time, informational input can be a motivating source if communication theory and methods are used.

Where did the retreat movement begin, and how did it evolve? My studies in the monastic movement in Church history has revealed that we owe a large part of our heritage concerning retreats to that period of time stretching from the fifth century to our present time. I will

try to review briefly certain events in the monastic tradition that have influenced the retreat movement.

Finally, I will report on what I have learned from readings, interviews, and reflection in the conducting of retreats.

Methodology

In order to gather material for this dissertation and to assemble that information into an orderly process, I plan to use three methods of data gathering.

1. Readings There is presently a sufficient bibliography of material in our library, both historical and contemporary. Readings will be in the areas of Church history, in particular the monastic movement, group methods, communication theory and practice, and retreat methods both by historical and present day authors.

2. Personal Interviews To supplement my readings, and to provide a further understanding of retreat work, I have interviewed several leaders of retreats who are authorities in their field by way of long years of practical experience. Both Roman Catholic and Protestant leaders are included in these interviews.

Among those who have been interviewed are: Dr. Allan Hunter, former minister of the Mount Hollywood Congregational Church, Los Angeles, and world renowned for his retreats which incorporate both the mystical element and the social awareness approach.

Fr. Terence Cronin, OSF, retreat master of the Serra Retreat House,

Malibu, California. This retreat center is operated by the Franciscans who are known for their work among the poor and forgotten persons of our society. Serra Retreat House conducts retreats primarily for men, Catholic and non-Catholic.

Fr. Vincent Martin, O.S.B., retreat master of Saint Andrew's Priory, Valyermo, California. This community of Benedictine monks originally established in the westernmost province of Szechuan, near the Tibetan border in 1929. They operated the Chinese and Western Institute for Cultural Studies until the Communist take over in 1949. Following a series of house arrests and imprisonments, they were banished from China and allowed to establish St. Andrew's Priory at Valyermo, California in 1954. Fr. Vincent Martin was one of the three original members who found the property and established the priory.

Diane Kennedy Pike and Arleen Lorrance direct a style of retreat known as the "Love Project." Their home is in San Diego, California. The Love Project is conducted in homes, churches, and retreat centers. Their meetings are called "Practice Sessions" where they explain the six major principles of the organization. Their influence is widely known throughout the United States and Europe.

Fr. Eugene Toner, S.J., is the retreat master at the Manresa Retreat House in Azusa, California. He came to California as a novice of the Jesuit community from Belfast, Ireland, forty-five years ago. The Jesuits will celebrate their Jubilee year of retreat work in Southern California in 1974. Fr. Toner has been the retreat master at Manresa Retreat House since 1947. He gave one of its first opening retreats.

He is an authority in the history and concepts of the Ignatian retreat model.

3. Personal Experience In the four years that I have been an Associate Minister at the United Methodist Church of West Covina, I have led and participated in a number of retreats. Outstanding are three retreats: one to San Fernando, California, with a group of men and a group of youth where we repaired damage to the United Methodist Church at San Fernando following the earthquake of February 9, 1971. Another retreat with twenty-five youth and adults to Great Falls, Montana, where we worked with a Drug Rehabilitation Center. The third, a recent retreat with fifty youth and adults from the United Methodist Churches of Santa Barbara and West Covina, held at St. Andrew's Priory, where we prepared this group for a coming retreat to be held in the summer of 1974 to Spokane, Washington, to visit the World's Fair and work with the Catholic Charities Program with the Council on the Aging. I will reflect generally concerning the Valyermo retreat where I felt we achieved the balance between piety and social awareness.

4. Chapter Development The dissertation will develop its content in the following manner:

Chapter one will define the meaning and purpose of retreats. Concepts such as piety, Christian communication, social awareness, and life style intervention will be expanded upon. This chapter will bring together these concepts to show how a retreat is a bridge between piety and social awareness and can intervene into life styles through the use of Christian communication.

Chapter two will take a historical look at the models and methods of retreats as they have been influenced by the European monastic influence. The Rule of St. Benedict, and the retreat model of St. Ignatius of Loyola will provide a historical background for an understanding of the classical retreat. Two Protestant retreat communities, the Taize community in France, and the Grandchamp community in Switzerland, will demonstrate how the monastic influence is operative in Protestant communities of today.

Chapter three will explore the diversity of retreat models and methods as seen in the United States today. Silence as a force of intravention will be explained. The methods and models of various retreat leaders and centers will be expanded upon.

Chapter four will present a practical application of a retreat led by myself and the Reverend James Standiford of Santa Barbara, California. This retreat held at St. Andrew's Priory in Valyermo, California, was a prelude to a three week trip to be taken in the summer of 1974 by youth from both of our churches.

Chapter five will conclude the dissertation.

Value and Outcome

The value of this dissertation hopefully will aid those who read its pages, in understanding in a more precise way the meaning of retreats. To the local church, retreats can become an enriching time for members of a congregation both spiritually and in terms of group identity. Time spent apart from normal routine can allow the fellowship of the church to become aware of direction and task. Prayer, silence,

reflection, and informational input can lead to new alternatives for creative life styles.

The value of this research and writing to the author, prepares him for the specific function of leading meaningful retreats. Both Joyce and I envision spending a major portion of our ministry in this specific area of work.

Hopefully, those who read these pages will be inspired to go deeper into this research than time has allowed for in this project. I feel that the Church will best minister to the needs of modern society by allowing certain ministries to develop outside of the local congregation which will aid and support the work of the local church. This is neither a new or radical concept for a survey of church history will reveal this supportive type of ministry to be operative for centuries, particularly in the Orders of the Roman Catholic Church.

Finally, any retreat is a "standing still" before God. Here the grace and love of our creator may intervene into our lives calming our spirit, helping us to center in on essentials; while discarding trivia, that we may be born again and again.

CHAPTER I

THE MEANING AND PURPOSE OF RETREATS

Retreats, piety, and social awareness seem to be contradictory concepts in our language today. Each is marked with its own historical concept, bringing to the mind of the hearer either favorable or unfavorable images. It is the purpose of this dissertation to bring these concepts into a working pattern that will aid the work of the educational and spiritual work of the local church.

In our fast moving society; where freeways carry us from home to office, business, shopping centers; where travel by train is slow compared to the fast-moving airlines; and where the watch, clock, and time card are symbols of our hurried pace; there is an increasing desire on the part of many to "get away" for awhile. Weekend travel on any major highway will reveal a growing number of boats, campers, motor homes, and trailers--symbols of a modern person's desire to escape the routine of daily tasks.

The church has its methods of "getting away," through the retreat movement. At various times throughout the year, churches gather together youth, board members, women, men, married couples; to travel to the mountains, desert, or seaside for a "time apart." Notice the difference--for the "time apart" is a time of confrontation with the self, the mission of a congregation, the mystery of life, and the dynamics of God. Retreats do not represent a time away, or an escape from the hurried pace, but a means of confronting our life styles in their hurried form so that an inner peace and silence can be found.

Raymond J. Magee defines a retreat as: "a time apart from one's usual environment, for at least twenty-four hours, to two weeks or more, during which one engages in practices that facilitate a deep interchange, meeting, between one's self and his God and his fellow retreatants."¹ Notice the key elements of this definition: "a time apart from one's usual environment"--this can be any setting where ordinary distractions are avoided: "for at least twenty-four hours, to two weeks or more"--this represents a concentrated period of time. Many modern day retreats are conducted during a weekend, yet certain camping experiences lasting for one or two weeks can be called a retreat. The Spiritual Exercises of St. Ignatius of Loyola² lasted for at least a period of four weeks. The last component of Magee's definition provides the essential purpose of a retreat: "a deep interchange, meeting, between one's self and his God and his fellow retreatants." No escape, this; no fleeing from the realities of life, but a deep, concentrated period of confrontation with self, others, and God. The New Catholic Encyclopedia defines a retreat as, "A prolonged and intensified engagement in spiritual exercises in a setting secluded from the ordinary affairs of secular life."³

Both of these definitions set the boundaries around the concept of a retreat. Those activities which fall within the boundaries can be

¹Raymond J. Magee (ed.) Call to Adventure (Nashville: Abingdon Press, 1967), p. 11.

²Ignacio de Loyola, The Spiritual Exercises of Saint Ignatius of Loyola (Milwaukee: Morehouse 1930), pp. xxxi-xxxiii.

³T. Dubay, "Retreats," in New Catholic Encyclopedia (1967), XII, 428.

justly called a retreat; in like manner those activities which are outside of these definitions may be called into question if they are labeled a retreat.

Much of the work of local churches that is categorized as a retreat can be questioned. Trips to mountains, deserts, oceanside, or other church facilities may not qualify as a retreat unless this trinity of intense, deep interchange, meeting--between self, others, and God--are programmed into the experience.

The problem of this dissertation begins to take shape once the concept of a retreat is defined. Using the model of deep interchange, during a prolonged time, involved in spiritual exercises to meet self, others, and God; the retreat may form a bridge between the personal piety or spiritual exercises which provide the interchange between self and God, and the awareness which leads to action on behalf of others. One question as I read and interview retreat leaders is, "Does the retreatant become aware of the social issues which affect the lives of those with whom he lives, and does this "time apart" prepare him to enrich the lives of others?"

PIETY

When we come to the problem of defining personal piety there is much confusion. Many react negatively to the word "piety," remembering the pious or emotionally affected individualistic outgrowth of the movement begun by Phillip Jakob Spener. Spener was a Lutheran reformer, reacting to the overemphasis to doctrinal standards and intellectualism that characterized the church around the later part of

the seventeenth century. Spener's original intent was to bring a return to the devotional and moral life following the decay of German society after the Thirty Years War. Due to the lack of organization, and the constant threat of separatism, the movement fragmented into divisions which emphasized traumatic conversions, as evidenced by A. H. Francke extreme individualism in Biblical interpretation, and bizarre theological expressions, as seen in the works of N. L. Von Zinzendorf.⁴ It is to this form of affected piety that many react negatively. Gibson Winter refers to this type of piety when he writes:

Thus, traditional piety becomes a means of subverting the Gospel and its responsibilities, turning men and women away from their calling to mission and justifying their neglect of the imperatives of love in a new situation.⁵

Before we brush Spener and his movement aside, it will be well for us to remember that a social impact was felt because of the pietists work. Society became aware of moral justice. Philanthropy increased, leading to the building of orphanages, the formation of the home missions, the social services, and the broader missionary movement. Inspired by pietism, Fredrick IV of Denmark commissioned two men to go into service in India. The movement was a factor in shaping the theologies of Schleirmacher, and through the Moravians it promoted the rise of Methodism.⁶

⁴J. C. Hoffman, "Pietism," in New Catholic Encyclopedia (1967), XI, 355-356.

⁵Gibson Winter, The New Creation as Metropolis (New York: Macmillan, 1963), p. 25.

⁶Winter, p. 355.

Rolf Knierim, in an address given to the Chaplains Conference held at the School of Theology in November of 1973, pointed out that we can thank the pietists for the Hermenutical question, "What does it mean to me?" The Spener movement said, in reaction to the overemphasis on doctrinal matters, "...In all the world, Christianity and faith must have something to do with life." The pietist said, according to Knierim: "First let that voice (the Bible) speak, then apply the matter to you."⁷

Herein lies the crux of this dissertation: First let the faith of Christianity speak to us, as in the retreat setting, then apply that faith to us and the world that we are a part of outside of the retreat setting.

The New English Dictionary on Historical Principles, reports that the word "piety" came from the early form of the word "pity" in various senses, citing as one example: Book of Common Prayer 1548-9,: "Thou art a mercifull God...and of a great pietie." From this usage evolved the concept of piety as the "habitual reverence and obedience to God; devotion to religious duties and observances; godliness, devoutness, religiousness."⁸

The first part of this later definition shall guide my understanding of the concept of "piety," that is, "Habitual reverence

⁷Dr. Rolf Knierim, "Biblical Hermenutics and the Task of Communications" an address delivered at the Chaplains Conference, School of Theology at Claremont, November 7, 1973.

⁸"Piety," A New English Dictionary on Historical Principles (1909), VIII, 843.

and obedience to God." Piety in this understanding places persons of all stages in life, in need of God's forgiveness and opens up the challenges both to the individual and to society that God continually calls us. Gibson Winter places piety in somewhat the same concept when he writes: "True piety emerges in the engagement of the Church within the world."⁹

In an interview with Fr. Terence Cronin, O.F.M., the Superior of the Franciscan Serra Retreat House in Malibu, California; I asked him to define piety for me. His definition adds a spiritual, yet practical dimension to my understanding of this concept:

True piety, I would say, is the expression of a persons right relationship with God; and this expression might come in prayer or in a good deed someone does for another person, or involvement in a person's own self development.¹⁰

Again we see the triune dimension of self, others, God. Reverence and obedience are related to prayer, action, and self development. Piety in this sense is a positive, powerful force; that discipline which prepares the person for future awareness and action.

CHRISTIAN COMMUNICATION

We all have a message. The whole of God's created universe has a message. The Psalmist records the deep feeling of the creation praising God:

⁹Winter, p. 25.

¹⁰Statement by Fr. Terence Cronin, personal interview, February 17, 1974.

The heavens are telling the glory of God; and the firmament proclaims his handiwork.

Psalm 19:1

What is a message? How is a message communicated? What happens to a message once it is received? What does a discussion of a message have to contribute to our understanding of retreats? Berlo, in describing the communication model, defines the message as: "In human communication, a message is behavior available in physical form--the translation of ideas, purposes, and intentions into a code; a systematic set of symbols."¹¹

In Berlo's model, there are six elements of communication:

1. The communication source: The original desire, inspiration, or intention to transfer a message.
2. The encoder: The motor skills that are actuated by the source. The vocal chords, the muscles in the eyes, lips, hands, and body which respond to the source's intention.
3. The message: The actual translation in physical form in a symbolic way (words or gestures) in a codified structure.
4. The channel: Methods through which the message is transmitted. Such examples are; the written word such as this paper, visuals, as in movies, slides or television; sound, as in voice, music, tapes, records; sensual, as in touch, feel or smell. A message is better received when two or more channels are operative.
5. The decoder: The eye, ear, nose or other part of the body which carries the message on the part of the receiver.
6. The receiver: Essentially the central nervous system in the receiver that delivers the message to the brain and prompts a response.¹²

This is a very simple and basic model which serves to illustrate how in

¹¹David K. Berlo, The Process of Communication (San Francisco: Holt, Rinehart and Winston, 1960), p. 30.

¹²Ibid., pp. 30-38.

simple form a message is transferred from a source-encoder, to a decoder-receiver. Both are necessary, and both can complete all six steps in the transference of a message simultaneously. Messages are sent and received and given feedback simultaneously. The meaning of a message is determined by attitudes, cultural background, communication skills, knowledge, and social systems of both the source and the receiver. Often messages are not received with the same understanding that the source intentions because of differences in the above. Thus, breakdown in communication occur in marriages, business, and education to name only a few instances. To avoid such breakdowns in communication and to better facilitate understanding between source and receiver, a feedback response is necessary. Questions such as: "I think I heard you say..or, "Would you clarify your meaning of..", or the question Knierim raises in regards to Biblical literature and the receiver, "What does this mean for me?" are feedback responses. Too often we react merely to words and not to the meanings in back of the words. Once the message is clarified, and the essential meaning obtained, the receiver is in a position to respond to the message content and the process begins over again. This process happens thousands of times in the lives of each of us daily.

Remember that a message must have a receiver who understands its content for communication to occur. Often messages are sent, but there is no one listening to receive them. The retreat settings essential purpose is to provide a means of receiving and responding to the message of self (intra-personal communication), others (inter-personal communication), and God (trans-personal communication).

The retreat, therefore, is an exercise in communication. In the silence of a retreat, the person is confronted at one time painfully and awkwardly; at another time affirmatively with the self. In relationship with others on a deeper level than our fast-paced society often permits, there dawns a new awareness. In asking the essential questions of life and seeking meaningful answers, there is a direct union with God.

In describing the Church as a "New Being" Paul Tillich writes:

It (the Church) is not a new law for social action, but it is the place where we can do a double thing: withdraw from the situation, and attack the situation. The Church is the place where the New Being is real, and the place where we can go to introduce the New Being to reality.¹³

Communicating the reality of a "New Being" is the assignment of a retreat. Here is the Church, withdrawing to place priorities into perspective in order that as a "New Being" an attack can be made on behalf of social action.

The retreats of Saint Ignatius of Loyola, as do many retreats of today, used the method of presenting information through lectures, readings at meals, and devotions in a worship setting. We have at our disposal today various sources and tools of communications to aid in the assimilation of ideas. Primary to our technology is medium of film. This celluloid revolution has opened new dimensions of communicating because it is able to reach the depths of our personality to awaken our intra-communication processes. Father Bud Kaiser of the Paulist Productions "Insight" series, remarks that,

¹³Paul Tillich, Theology of Culture "Communicating the Christian Message: A Question to Christian Ministers and Teachers." (Mimeographed).

"Movies are an ex-carnation."¹⁴ They are taken out of the flesh and moment of history so that the viewer is able to see what the camera sees. This technique of allowing the "camera to see" is most vividly exhibited in the films of Robert and Frances Flaherty, of which "Nanook of the North" is an excellent example.

When a viewer experiences a scene that is recorded by a camera-operator who refuses to impose his own limitations upon a scene, there is a new consciousness that is allowed to develop. Film is effective as a source of communication, according to Fr. Kaiser because:

1. Film speaks to the senses through sight and sound.
2. Film reaches the conscious awareness by attracting and holding the viewers attention.
3. Film reaches the collective unconsciousness and the personal unconsciousness through its symbols and archetypes.¹⁵

Because film is an effective tool of communication it can be used to great advantage in dispensing information in a psychologically more efficient manner at certain times, than verbal lectures or readings. I find in my interviews with retreat leaders that most of them are using films to good advantage.

Another area in the use of film are slides. Various methods are open for creative expression. The standard one projector-one screen concept, and the multi-image or multi-media, mixing sound and

¹⁴Fr. Bud Kaiser, "Trends in Religious Communications," Class notes from a lecture delivered at Immaculate Heart College, Hollywood, April 2, 1973.

¹⁵Ibid.

sight. Here, three or more screens are employed so that images move in various patterns. The advantage in this model is the viewer can receive a thesis, antithesis, and synthesis of a concept in a series of visual images. Presenting in effect an information overload, the viewer is forced to select images and sound to form the message. With the use of repetition, a viewer can reinforce new information.

The use of the non-verbal exercises of communication fit perfectly into the method of expressing feelings, relating to self and others while in the period of silence either total or partial, during a retreat duration.

My point is the process of communication is being better understood. Both research and technology have become sophisticated, therefore the Church in all its functions, generally, and in the particular function of retreats need to take this body of knowledge seriously. Communication theory and technology should be applied to bring a liberating change to those who have been oppressed and in bondage. If there is a bridge between personal piety and social awareness, the process of communication theory and application in a concentrated time apart can be the key. The process that took a period of four weeks to accomplish in the retreats of St. Ignatius of Loyola can be shortened, but no less dynamic, through our modern day knowledge of communication. Christian communication is the transfer of ideas, concepts, facts, and methods that liberate modern humanity from the bounds of national pride, selfish life styles, and meaningless lives. Christian communication allows persons to realize the error of ignoring the meaning of the cross, which symbolizes the equal justice

and equal distribution of life sustaining commodities to all people. Christian communication brings about a freedom, "a soterios," that allows persons to respond to love by acting toward each other in love.

SOCIAL AWARENESS

We can be confronted with the relationship of God to our personal and interpersonal lives through the spiritual exercises of a retreat, but to stop at this point only provides a mountain-top experience, with no carry-over into the valley experiences of our every day, moment by moment lives. Therefore, using the bridge of communication the retreat has a second nature of involvement which is of no less importance. In the silence of a time apart, the retreatant must be confronted with the implications to service that is inherent in the Gospel.

Albert Outler writes in his book, Evangelism in the Wesleyan Spirit:

My point is that evangelism (proclamation of the Good News of Jesus Christ) must issue in visible social effects, or else its fruits will fade and wither. Christian proclamation must take on visible form and the Christian community must be committed to social reform, or else it will stultify our Lord's prayer: 'that God's righteous will shall be done on earth here and now, in justice and love and peace-as always it is being done in heaven.'¹⁶

"Thy will be done on earth, as it is in heaven," is repeated countless numbers of times by Christians the world over; in Sunday services, public ceremonies, and in private prayers. To understand the

¹⁶Albert Outler, Evangelism in the Wesleyan Spirit (Nashville: Tidings, 1971), p. 25.

devotional and social implications of these words is the task of every Christian, and the retreat experience can be one form in which its content can be brought to realization.

Gibson Winter in his book, The Suburban Captivity of the Churches, talks about the persons who live in the suburbs of our cities who by social, economic, and political means are isolated from the struggles that exist in the city as well as in the world.

When devout Christians admit, as many of them do, that they see no connection between their Christian faith and what is going on in their lives, particularly their work; it is time that the Churches took a serious view of the working life of their members.¹⁷

Two points are important here, the fact that many persons do not see the relationship between their faith and their work, and the Churches inability to relate the individuals working world to the Christian faith.

Retreats take in persons from all walks of life, but one principle is constant in all their lives, they have the time to devote to a period apart for reflection and renewal. Much criticism has been received concerning the Churches role to middle class members. What must not be forgotten is that the middle class member is often in a position of decision making which effects the lives of others. This is a source of power, that has not been used effectively in the past. Too often we involve the lay-people of our congregations in mundane religious work which is far less challenging than the everyday

¹⁷Gibson Winter. The Suburban Captivity of the Churches (New York: Macmillan, 1962), p. 164.

decisions they are faced with in their vocations. When we compile a list of resources which are on tap in the local congregations through the talents of our lay-people, we have a storehouse of energy that cries to be used.

Again Gibson Winter writes:

Until men and women are drawn into the missionary (servant role) enterprise of the Church, they do not discover the meaning of their baptism, in fact they gain little from Christian nurture groups beyond the feeling that something is wrong with their religious life, and they end up surrendering any hope of finding the answer to the question that brought them to the Church in the first place."¹⁸

The task of the retreat is to introduce the retreatant to a new awareness of the social conditions around that persons life. To show the individual how in groups or singly their inventory of resources can be used effectively to bring a "New Being" to the immediate and extended world of a persons existence. A distinction is in order to better understand the concept of social awareness. This concept may bring others into mind, such as social service, or social action. A retreat is limited in its ability to come to grips with all three, and must therefore center in on the motivational aspect of "awareness" which hopefully will lead to both social service and social action.

Social service is that function which is performed by persons to relieve the suffering of others who are somehow deprived. Examples of social service may include work in services to the blind, aged, alcoholic, family, poor, minorities, prisons, jails, youth, and children. These are the victims of a society that is out of balance

¹⁸Ibid., pp. 179-80.

placing values on a "success" scale which glorifies the national G.N.P. while forgetting or ignoring the individuals and groups who are hurt in the process.

Social action on the other hand seeks to change the institutions, power structures, and value systems which inflict dehumanizing actions on the above groups or individuals. Howard Clinebell, in his book, The People Dynamic, remarks that "effective change in larger systems (larger community systems, and State, national and international systems)--usually involves a greater use of confrontation in the form of political and economic power."¹⁹

Since the local Church becomes the cornerstone of social change, the retreat becomes the support agency to that group which is seeking to accomplish change. By concentrating its energies on making retreatants aware of social conditions, as well as making those members aware of the service or action that is demanded in order to bring about change, the retreat becomes a catalyst to further response, provided there is a follow-through on behalf of the parent institutions from which the retreatants come. Here may be either our victory or defeat. If the retreat evokes certain motivational desires to further action, but the individual or group find no further encouragement once the retreat has ended, our time apart may in some ways be rendered ineffective. However, if there is an atmosphere of getting on with the work to be done, the retreat becomes a powerful

¹⁹Howard J. Clinebell, Jr., The People Dynamic (New York: Harper & Row, 1972), p. 149.

tool in the reserve of a team approach to personal piety and social change.

The primary focus then, of a retreat, is to create an awareness. The type of awareness that hopefully is created through a retreat is assimilated into the very center of a person's inner life, that such awareness can not be put to rest.

Habitual reverence and obedience to God, and an awareness of the needs of man, including the change that is called upon to meet these needs, are the two pronged emphasis and contribution of a retreat.

LIFE STYLE INTRAVENTION

What is a life style or conversely a style of life? George Webber, in his book, The Congregation in Mission, describes life style as "habits" of thinking, feeling and responding.²⁰ Our habits of living however may be determined by outside forces other than our own if we do not think, feel, and respond. For many, their lives are conducted and regulated by requirements established by societal structures which, in fact, are concerned that we not think, feel, or respond.

Key words for those of us who share our existence in the United States, whether in rural or urban settings are: rush, hurry, bigger and bigger, better and better, gain, advance, success, profit,

²⁰George W. Webber, The Congregation in Mission (Nashville: Abingdon Press, 1964), p. 117.

work, and salary. Our living is fragmented into compartments comparable to Time magazine. Families, jobs, schools, churches, social clubs, and interest groups determine our daily schedules. In an article by Paul Tillich, entitled, "The Lost Dimension in Religion," he writes: "...Man changes the world he encounters, as he journeys through space and time, and the changes he makes changes him."

One does not need to look far beyond everyone's daily experience in order to find examples--Indeed our daily lives in office and home, in cars and airplanes, at parties and conferences, while reading magazines and watching television, while looking at advertisements and hearing radio, are in themselves continuous examples of a life which has lost the dimension of depth. It runs ahead, every moment is filled with something which must be done or seen or said or planned.²¹

This characterizes our style or habits of life. If there is to be a change there must follow an intravention. The term intravention signifies a change that is brought about through the altering of the inner life. Paul Tillich, in the same article, goes on to say:

But no one can experience depth without stopping and becoming aware of himself. Only if he has moments in which he does not care about what comes next can he experience the meaning of this moment here and now and ask himself about the meaning of his life. As long as the preliminary, transitory concerns are not silenced, no matter how interesting and valuable and important they may be, the voice of the ultimate concern cannot be heard...²²

The retreat provides the setting for that moment of not caring what comes next, in being set apart from normal surroundings, where at least for a short period, life is sustained by the aid of others, and the

²¹Paul Tillich, "The Lost Dimension in Religion" in Saturday Evening Post, Adventures of the Mind (New York: Knopf, 1960), p. 50.

²²Ibid.

transitory concerns can be silenced.

Intravention comes when the person is alone with the self and new alternatives are presented that affect the habits or style of life.

SUMMARY

The purpose of this chapter is to define more specifically the terms used in the title, and to see how through these various concepts retreats can be a bridge between the seemingly contradictory concepts of piety and social awareness.

Because retreats are a time apart from normal surroundings, they are also a time for concentrated attention to the personal spiritual and social needs of the individual. Communication theory and practice as seen in the use of films and group methods, can be an effective tool to be used in enhancing both piety and social awareness.

Retreats are not to be seen as an exercise of isolation or seclusion from modern day life. Retreats are rather a place and time for reflection and prioritizing of one's personal life in relationship to God so that the modern life can take on new meaning and purpose.

If there is to be a change in the life style of persons in this age of advanced technology, rapid mass communication, and the dehumanizing of the individual; it will have to occur on a deeply interior level. Retreats through prayer and meditative silence can be a means of bringing this change about. The individual on a retreat becomes aware not only of a personal renewal but also of the renewal that is needed in the institutions and societal structures which influence today's living.

CHAPTER II

RETREAT MODELS AND METHODS:
MONASTIC INFLUENCES IN EUROPE

The purpose of this chapter is to trace briefly the historical influence of the monastic communities upon the development of the retreat movement. Recovery of a history of retreats leads the inquirer to investigate the influence of the monastic movement that started with the early Desert Fathers in the third century, reaching its climax in the middle centuries, and continuing through the twentieth century.

The reader should note that this is not an exhaustive survey of this period. To complete such a survey would require more time and research than this chapter, or for that matter this entire dissertation will allow. Consequently, selections in this history must be prerequisites by the question, "Does this lead to a fuller understanding of the phenomenon known as retreats?" So from this vast history of monasticism three major movements will be explored.

The first movement will be the Benedictines, founded by Benedict of Nursia (c. 480 - c. 547). S. Benedict wrote a Rule for his followers gathered at the house of Monte Cassino some eighty miles south of Rome. Benedict's Rule is the simplest and perhaps the shortest of all the monastic communities, yet it has had the most powerful influence.

Geoffrey Moorhouse describes this Rule in this manner:

"...for the next six hundred years the monastic life based on St. Benedict's Rule became the norm in every country of Europe to the north and west of Italy; even in the middle of the twentieth century purists argue that a substantial departure from the Rule is a

departure from the monastic life itself. In those six centuries the monasteries were a major force in western civilization, so much that J. H. Newman was tempted to label them 'The Benedictine centuries;' Benedict is to be seen as much more than the originator of a sub-classification of the Christian life.¹

Primary to our concern in the Rule of St. Benedict is the fifty-third chapter entitled, "On the Reception of Guests." Although this chapter deals with the reception of guests who are Christian travelers and pilgrims it was later to open the door for retreat work among the Benedictines.

Next in our survey will follow St. Ignatius of Loyola.

Ignatius, a former military man, laid down his sword of war, committed his life to the service of God, established houses for the reclamation of the poor and the wayward, and later designed a retreat model for those select leaders of his movement. The Ignatian retreat became the model for monastic and modern day retreats from the middle of the sixteenth century to our present day.

The Manresa Retreat House, in Azusa, California, still conducts a brief version of the original Ignatian retreat. Fr. Eugene Toner, S.J. is the retreat master who has been conducting these spiritual exercises at this house since 1947. Much of the information in this section on the Ignatian retreat, and the work of the Society of Jesus (Jesuits) will be taken from a taped interview I had with him. The "Spiritual Exercises" are mainly the record of St. Ignatius' own experiences as he struggled with his own inner life in the cave at Manresa. Carrying

¹Geoffrey Moorhouse, Against All Reason (London: Weidenfeld & Nicolson, 1969), pp. 22-23.

with him only the account of the Gospels, and "The Imitation of Christ," he set down in writing an organized and systematic format of the exercises he had been through.²

The "Exercises" and the Society of Jesus became an important work in the period of the Counter-Reformation. Pope Pius XI recognized the part Ignatius had played during this period and named him patron saint of retreats.³

I think that it is worth mentioning here, when I interviewed Fr. Vincent Martin, O.S.B., of St. Andrew's Priory, he encouraged me not to conclude the research for this work until I had first talked with Fr. Toner so I could better understand the importance of the Ignatian retreat and the impact it has had on the retreat movement in general.

The final section of this chapter will deal with the recent development of a Protestant monastic order formalized in 1949 and known the world over as the Taize community; and a similar community for women near Neuchatel in Switzerland known as the Grandchamp Community.

The inclusion of these Protestant monastic orders, and the retreats they have conducted, fills the gap between the Catholic monastic influence and the present day style of retreat practiced among Protestants of today.

The over all emphasis of this chapter is to impress upon the

²Ignacio de Loyola, The Spiritual Exercises of Ignatius of Loyola (Milwaukee: Morehouse, 1930), p. xxxiii.

³T. Dubay, "Retreats," in New Catholic Encyclopedia (1967), XII, 428.

reader the importance of the classical methods of retreats, and to balance the work of the retreat leaders of the monastic orders, with that being carried on by the local church of today. I am aware, following my research, that we have been negligent in defining what attributes constitute a retreat. Protestants often have not thought through the purposes of a retreat. Hopefully, this brief survey of the monastic influence on the retreat movement will aid us in recovering some of these essential elements.

In order to have a better understanding of the retreat movement in its historical context, I would like to include here a summary of the earliest periods as taken from the New Catholic Encyclopedia:⁴

"The Christian takes the example of retreat for a time of solitude and prayer, in order to achieve a growth in spiritual matters from the example of Christ as portrayed in the Gospels. The first example in the life of Christ is the forty-day withdrawal for a time of prayer as seen in the synoptics (Mt. 4.1-2; 14.23; and Lk 5.16). Christ further recommended that his disciples seek spiritual refreshment in a withdrawal from the world (Mk 6.31). Immediately following the Ascension, the early Christians met in the Upper Room to form a kind of retreat while waiting for the coming of the Holy Spirit (Acts 1.12-14). In the immediate centuries that followed, this example was continued. The desert monks (St. Paul and St. Antony) and the early Church Fathers, 'stressed the value of solitude in achieving sanctity.'"

⁴Ibid.

"St. Gregory the Great wrote that those who exercise authority do well to interrupt 'the clamor of earthly activity' so that they may by recollection and prayer 'rest within themselves in the bosom of tranquility' (Moralia, 5.11; PL 75:689)."

The early monks both in the East and the West made the season of Lent a modified retreat in which fasting, prayer, solitude, prepared the person for the paschal mysteries. "The fifth century eastern monks, retired into the desert for periods of fasting, prayer and other penances." These Lenten desert retreats continued for several centuries and became the forerunner of the present model of the closed retreat.

This brings us to the period of St. Benedict and his Rule.

ST. BENEDICT OF NURSIA (c. 480 - c. 547)

Born at Nursia about the year 480, he was educated in Rome and came of a good family tradition. Benedict did not finish his formal education but chose to abandon it and under the stress of the moral and uncongenial atmosphere of his town he set off for the wilderness accompanied by his old nurse.⁵

There seem to be many legends surrounding this early monk, as there are of all great personalities in our history. Moorhouse reports several of these. It was said that in the village of Enfide, the nurse broke someone's sieve. Legend has it that Benedict prayed and the

⁵Ian Campbell Hannah, Christian Monasticism (New York: Macmillan, 1925), p. 77.

sieve was mended. Benedict fled then to a cave at Subiaco and lived there as a hermit for three years. Another legend reads that one day Benedict was troubled, while at Subiaco, with the vision of the image of a woman that he had once seen. The imagination so inflamed Benedict with "such a heat of passion that he could scarce control it." To relieve himself of this vision of passion he stripped and jumped into a bed of nettles, remarking later that he never was again bothered by lust.⁶

As time progressed Benedict began to gather around him a band of admirers. Monks of a neighboring monastery at Vicovaro, who had recently lost their abbot through death, asked Benedict to come and be their abbot. He tried to reform them and establish a discipline. This so enraged the Vicovaro monks that they tried to poison him. Legend has it that Benedict blessed the glass of wine before he drank of it and the glass shattered in his hand.⁷

Following this incident he returned to the cave. Disciples flocked around him. Further legends report that during this period he persuaded a monk to walk on water, made an iron billhook float to the surface, cured a man with a mottled skin, and brought a dead child back to life. He finally returned to the monastic life; building twelve monasteries and placing an abbot in charge of each of them. About 525 he moved to the abbey of Montecassino where he composed his Rule. Six days before his death he reportedly ordered his grave to be

⁶Moorhouse, p. 23.

⁷Ibid.

opened.⁸

Benedict probably never envisioned that he would be writing a document which was to transform the chaotic existence of monasticism in the West to a movement that would be one of the most powerful influences in the middle ages. His rule is short, only seventy-five chapters, and desires only that those who live this life with him might progress toward a closer life with Christ.

Hannah writes, concerning the Rule:

The Rule is exceedingly ingenuous and simple. S. Benedict is perfectly unconscious that he is legislating for a new world. He simply desires that, persisting in His teaching in the monastery till death, he and the other monks may by patience share in the sufferings of Christ and deserve to be partakers in His kingdom.⁹

This brings us to the specific chapter in the Benedictine Rule which may have opened the way for the receiving of guests in the form of retreats. It must be recognized that this section of the Rule was not intended by Benedict to apply to retreats as we know them today, nor even the concept of retreat as we have seen that concept evolve in history.

In an interview with Fr. Vincent Martin, he remarked that the concept of retreat as we understand it today came from the Ignatian model. Further, he believes that no one was talking about retreats before the period of the French Revolution. Retreats were more typical in the nineteenth century when priests were required to make retreats

⁸Ibid., p. 24.

⁹Hannah, p. 77.

annually in the Jesuit concept.¹⁰

What Benedict was referring to when he wrote, "Let all guests who come be received as Christ would be, because He will say, 'I was a stranger, and you took me in...'" (Matt. 25:35),¹¹ was the members of the monastic order, and those making pilgrimages, as well as the poor who came for lodging and assistance.

The important link is found when the author of the modern day retreat, Ignatius of Loyola, was himself received as such a guest because of this inclusion in Benedict's Rule. The abbey that Ignatius went to in his time of searching was at Barsalona, and still stands today--still operated by the Benedictines.

Interesting too is the manner in which the needs of the guest are taken care of in this portion of the Rule. Primary in importance are the spiritual needs of the guest over the physical needs. A summary listing of the steps of reception point this out:

1. The guest is met by the prior with all marks of charity.
2. Let them pray together that they may associate in peace. The kiss of peace follows after this prayer.
3. Let true humility be shown in the salutation.
4. By bowed head or body prostrate on the ground, all shall adore Christ in them.
5. After this reception let the guest be conducted in another prayer.

¹⁰Statement by Fr. Vincent Martin, O.S.B., personal interview March 22, 1974.

¹¹"The Rule of St. Benedict, Chapter 53," Marshall W. Baldwin (ed.), Christianity Through the Thirteenth Century (New York: Walker, 1970), p. 92.

6. Then the Prior or designated member of the community sits with the guest and reads the Divine Law, for the guests edification.

7. Only after this let all courtesy be shown to the guest and if necessary the Prior breaks fast, and eats with the guest.

8. The Prior pours water on the hands of the guest, and he and all the members of the community join in washing the guests feet.

9. The reception is concluded by the guest and the community saying this verse, "We have received Thy mercy, O God, in the midst of Thy temple." (Ps 47:10).¹²

When I talked with Fr. Vincent Martin, I asked him to describe for me how the Benedictine silence came to be observed from the evening following vespers, until the morning following breakfast. In answering my question he outlined the changes that had occurred since the nineteenth century in regards not only to the silence, but also in policies regarding the reception of guests. The following will be facts that came out of that discussion.

"In the Benedictine tradition among the Black Monks during the nineteenth century, the custom was started in France to receive guests in the refectory. The refectory is where the monks eat in silence. The guests were seated at a table near that of the abbot, who was eating alone. The abbot ate the same meals as the monks, while often the guests ate a better meal."

"In the Rule of St. Benedict, there is a special kitchen for the guests. The abbot always eats with the guests. When there are few guests, the abbot can invite some of the monks to eat with them."

¹²Ibid.

"During this period of the monastic tradition, the guest house was in the enclosure of the monastery. No women were allowed and the abbot ate with the guests in the special kitchen."

"In later years the abbot was allowed to travel outside of the monastery and this is how the abbot assumed power and became princes."

"In the nineteenth century the Benedictine community reacted against the abbot being outside of the monastery and decided to return him to the monastery. In order to keep the Rule, the abbot still was required to eat with the guests; therefore the guest had to be brought into the monastic cloister. Women were still outside the cloister, in a special guest house with the families. This was conducive to the lay people sharing much more in the life of the monks. The people would come to the divine office of the monks, try to keep the silence, and eat within the refectory with the monks."

"The guests were allowed to stay in their separate quarters, use the cloister, and go to church. This is still happening in Benedictine monasteries in Europe today. Generally the guest house is not too big, but some monasteries like our mother abbey in Belgium enlarged the guest house so that we could receive thirty or forty people."

"This opened the way for groups of priests or groups of students to come occasionally for a group retreat. People coming inside the monastic cloister started in the middle of the nineteenth century, but on a small scale. Groups came in the early twentieth century. The Benedictines started the group closed retreat in the twentieth century."

"When we came here from China (1954) our guest house accommodated about twelve--there was nothing for women. Our guests ate with us in silence. We later built a rather large guest house and there were times when our guests outnumbered the monks."

"There was a time when Sisters were allowed to come for retreats but they could not stay overnight."

"In 1968, following Vatican II, we accepted women and they could stay overnight. Today the whole property is open except for the cloister of the monks. We opened the guest house to women and with that we conducted a different style of retreat."

"Because of this we stopped the sacrosanct rule of silence in the dining room. Most Benedictine communities break silence only on the feast days; but never, never in the refectory, and never while eating. But now we speak during lunch and dinner but observe the silence during breakfast. The monks keep silence from about 8:30 p.m. in the evening until after breakfast. There is no such rule for the guests; this is left to the individual or the group. We ask for complete silence in the area of the private room for the guests but they can talk as much as they want in the lounge."

Sensing that this represented a major change from the style of monastic life in the nineteenth century, I asked Fr. Martin if this has changed the life of the monk.

"This certainly has changed the life of the monks; we have a new style of monasticism compared to fifteen years ago. We are still trying to find our equilibrium, we haven't solved all our problems. Sometimes we are returning to silence at dinner, for example, at night.

We are so open--we might advocate more control; who is coming, who is not coming. Things haven't jelled completely yet. If we grew as a community we would like to have more oral retreats, where we talk with each person individually, but this is very time consuming."¹³

We can conclude this section by recognizing the influence St. Benedict had, not only on the monastic community in the middle ages but also on the world of today. There have been changes, as we have seen in historical study, and this interview; yet the primary importance is to call the individuals into a greater awareness of God's action in their lives.

By placing in his Rule, the section on the reception of guests, St. Benedict opened the way for more persons to come under the influence of the monastic order and to be strengthened through their retreats.

ST. IGNATIUS OF LOYOLA (1495-1556)

St. Ignatius (Inige Lopez de Recaldo) was born of a noble family and became a loyal soldier of the Spanish King and Emperor, Charles V, in his struggle with the King of France, Francis I. It was while he was fighting at Pamplona that he was struck by a cannon ball and crippled with a shattered leg.

While convalescing he sought some reading material. Unable to find the type of romantic literature that was his favorite, such as

¹³Fr. Martin.

the "Adventures of Don Quixote," he turned to reading what was available. Religious history hung in the balance as he decided to read among other literature, "The Life of Christ," written by a German Carthusian named Ludolf.¹⁴

It was following this reading that he began his conversion from a soldier for King Charles to a soldier for Christ. Ignatius' prior military influence is later to be seen in the establishment of the Jesuits, a militaristic obedient and strict society.

With some encouragement from his parents he turned to the Benedictine house of Montserrat in Barsolona. Here in the chapel he hung up his sword and vowed his life to the service of God and the Church.¹⁵

He made a Pilgrimage to Jerusalem and later tried to convert the Turks. A lack of knowledge of theology and the culture of Islam left him ill equipped. He drifted back to Spain and at Alcala' studied Latin. His efforts to perform missionary tasks among the poor and rich alike got him into trouble with the Inquisition. Submissive to the interrogating body, he retreated to Salamanca where he decided upon more education and entered the University of Paris.

It was on the eventful day of August 15, 1534, that with a small company of seven men, including Francis Xavier and Ignatius, that the Society of Jesus was formed. After a series of objections from the

¹⁴Hannah, p. 249.

¹⁵Ibid.

hierarchy of the Church, on September 27, 1540, Pope Paul III granted the order its charter. To the traditional vows of poverty, chastity, and obedience, they added another--complete obedience to the Pope.¹⁶

Because of their complete loyalty to the Pope, and to the faith of the Roman Catholic Church, the Jesuits became the most powerful force in the Counter Reformation. Moorhouse, in describing their power and influence during this period, writes:

They were set to rooting out the Protestant heresies by preaching, by education, by confession. They founded schools throughout Europe to train more young minds in their disciplines. At the Council of Trent they totally opposed any doctrinal modifications and so made sure that there would be no prospect of reconciliation between Catholicism and Reform. ...They were just as vigorous abroad. They went to India and the Far East, they proselytized in Brazil and Peru, and when the French began to explore North America the Jesuits went with them. They were so powerful that Catholics were to fear and hate them as much as any Protestant.

...Pope Clement XIV suppressed the society in 1773 and although it was allowed to carry on its work in Germany and Austria, in Prussia and Russia, it was to remain on the windy side of the papacy until 1814.¹⁷

The society was again restored to fight off the growing tendency of liberalism in the first part of the nineteenth century.

"Once again it spread its churches and missions throughout the world, and planted many colleges in all parts of the United States."¹⁸

Fr. Eugene Toner, S.J., of the Manresa Retreat House in Azusa, California, explained how the Jesuits became involved in education for which they are so well known today.

¹⁶Ibid. pp. 251-2.

¹⁷Moorhouse, p. 40.

¹⁸Hannah, p. 257.

"Europe was in a bad way spiritually. There was a tremendous number of professors, educated men, who were looking for a religious way of life and didn't want any of those in existence. With this young new way of life they flocked to it. Ignatius, being a military man and an academic, put these two things together. His Rule became militaristic."

"This grew so fast, so many flocking to his society, that it pulled those professors out of the universities, and this got us into trouble. The lords and kings of Europe said, 'We need these men for schools and for education.' We were forced into education, we were not founded to be educators. Jealousy arose because there were not enough men to go around. The Kings would say, 'You gave more men to that King than you did to us.' This was the beginning of our trouble, and led to a suppression. Actually, we have more men in our foreign missions than we have in our education work; and we have more men on the foreign missions than all the other Orders put together."

"Where ever they go, they first take into account the spiritual, teach them the faith, and relieve the poverty, and so-forth; and then they go into higher education and get the people to higher universities."¹⁹

The "Spiritual Exercises," as we have mentioned previously, are the written record of St. Ignatius' own struggles with himself while at

¹⁹Statement by Fr. Eugene Toner, S.J., personal interview, March 23, 1974.

Manresa. They are designed to be given to the leaders of the Jesuits, and those deemed by Ignatius fit to receive them. They have become the model upon which retreats have been structured. They are not merely a group of exercises put together to fill a period of time; but are a logical and psychological exercise that leads to the retreatant making a decision as to how he will serve God.

The outline for the "Exercises" are found in the Epistle to the Hebrews:

Therefore, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and sin which clings so closely, and let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God.²⁰

The authoritative and primary source to the Exercises are contained in a book written by an Anglican priest, W. H. Longridge, M.A. entitled, "The Spiritual Exercises of S. Ignatius of Loyola, with Commentary and Directory." The entire works of the Exercises are included here, plus directions to the retreat leader, and a commentary on the meaning of the Exercises.

It is impossible to read through this book as one would any other, for without the direction of one who understands the "Exercises" it becomes confusing and the reader is soon lost. I confirmed this with Fr. Toner.

Seeking still to give a basic understanding of the Exercises in this paper, I asked Fr. Toner if he could briefly explain them for me.

²⁰Heb. 12:1-2(RSV).

This next section then, is the explanation of the "Exercises" from a taped interview with Fr. Toner.

"St. Ignatius was the one in modern times to give the retreat a format. He used a great deal of the matter and material of the great religious men who went before him; but he did add a few meditations that were peculiarly Ignatian. One of these is called 'The Foundation' and is a prelude to the whole retreat."

"In the whole first week the approach is philosophical, it is not theological. After these meditations on the nature of God, he goes into a personal examination of self; to evaluate one's self objectively."

"Next he looks at the nature of the Divine Law, particularly the nature of sin. From there he goes to the temporal and eternal sanctions of sin. These are only preparatory, they are meant to be a prayer vigil of the senses."

"You can't go into the life of Christ himself and look at the personality and contemplate the personality of Christ without this purgation of the senses...the eyes, the ears, and so-forth."

"So, this first week, while it is basic, should give you a clearer understanding of the import of the life of Christ. When he comes to the end of that first week, Ignatius puts in a strong meditation on the mercy of God."

"This is again to purge the individual of fears, misapprehensions, and misgivings. He wants the retreatant to go into the life of Christ unimpeded, with a great deal of freedom--not only of a psychological feeling of freedom; but of mind and of vision."

"He opens the second week with a peculiarly Ignatian exercise called, 'The Kingdom,' or more properly entitled, 'The Call.' By this he means God calls every individual soul to do a work, to fulfill a spot. Here you look at the coming of Christ. His objectives, to see what he calls, 'The Kingdom,' where you fit in, and of what import it will be to you and Christ, and you and God."

"Next he goes into the very life of Christ, and then through the 'Hidden Life.' This is to know Christ, to get the concept; because if you can't conceive him in your mind, you can't conceive him in your life."

"There must be that first concept, and it must be intellectual. Ignatius doesn't want any emotionalism here. He wants us to know Christ, and he hopes our allegiance will be based on knowledge, not on emotions, nor romantic love, nor any adjoining spirit based on an organization. He wants a personal knowledge of him. This meditation can go on for a whole ten or twelve days."

"Next you come into a meditation that is peculiarly Ignatian, he gives you one on, 'The Two Standards.' These are not offered by the way of choice; these are offered by way of understanding what the crux of life is--where you find your spot in that framework."

"After this meditation, there is, 'The Public Life of Christ,' the parables and the sermons. This is followed by another Ignatian meditation called, 'The Three Degrees of Humility.' Actually, 'humility' here means 'truth and reality.' This shows you an individual case of persons being attached to temporal things, the influence of those temporal things on the individual and what they

should do about it."

"He gives you next another meditation on, 'The Three Classes of Men.' He shows you three men and who did what wrong, and who did what right. This is leading up to an exercise on the part of the retreatant that is a choice. This exercise is called, 'The Election.'"

"After these meditations, you are prepared to see the world, to see your place in it, you see the coming of Christ, you see the call of Almighty God to the individual and then you make an election."

"What are you going to do in the light of all these meditations, where do you fit in? What should you be doing to fulfill your call in regard to Almighty God?"

"After that, Ignatian goes into the 'Sufferings of Christ' and then 'The Resurrection.' The Sufferings of Christ come after your 'Election,' this is again partly purgative, but more motivation. When you see the sufferings of Christ, what he did for the things he believed, then you get something of the strength to back your decision."

"When you come into the fourth week, which is 'The Resurrection and Risen Life of Christ,' you get the higher motives of the resurrected life, and a part of a look at the eternal life. This again motivates the decision you have made."

"When you have gone through that decisively, you are finished."

"This is a purely personal retreat. You have to make these meditations yourself, no one can make them for you. So they differ in every individual case, there will be different emotions, different reactions."

"The retreat master gives the meditations in the chapel. He gives you methods of tying down your imagination so that you will be able to concentrate. Then he proposes the objective of the meditation. He uses the imagination with the reasoning. All the way through there is a logical line of thought, and a parallel psychological line of building up, so that the two go together."

"When you come into the second week, there is pure contemplation, there is very little reasoning. You are looking at personalities, hearing words and sounds, so that actually in all these meditations you are led into conversation with Almighty God, and conversations with the persons in the meditations."

"Retreatants, as is the custom, go into complete silence. You cut yourself off from all your work, all your companions; there is no talking. You spend your time alone with Almighty God, you read and you pray, and you attend the exercises. Everything else is done for you, the set-up of the house, the meals, and all of that."²¹

I asked Fr. Toner when the transition occurred that shortened the retreat from a period of four weeks to only three days? I was also interested in whether the Ignatian model could still be employed.

"The four weeks are not necessarily periods of seven days, but rather four divisions. Generally, Ignatius took thirty-four days to give the four weeks. In between, after the first week, the retreatants took a break-day. They couldn't talk to anyone else, they had to stay in seclusion. Again after the third week there might be another

²¹Fr. Toner.

break-day, to relax the thinking powers so that there wouldn't be any strain."

"Sometimes, if Ignatius saw that a retreatant wasn't getting a point he would extend that section of the meditations to drive home the point. He would shorten, or lengthen, the retreat in accordance with the reaction of the retreatant."

"In modern times, when people wanted to make this kind of an exercise, the numbers grew. People couldn't take a month off from their job, and they couldn't even take a week, so this became an adaptation of the Ignatian retreat, to cut it down to a shorter period, usually either five or three days."

"When we started here (1947) it was three whole days--starting Thursday night and ending Monday morning. As time went on people couldn't take three whole days, and couldn't take that extra day off from work, so we again cut the length starting on Friday night. Then, knowing that it was unfair to take a man away from his home and his family for an entire weekend we decided to end the retreat at Sunday noon. This gives a man some time alone with his family, otherwise he would be going back to work on Monday morning and he wouldn't have seen them. This also gives him an opportunity to tell them what he has been doing and to pass on some of the ideas."

"This same model of the original Ignatian retreat is still followed today. As a result of a very recent change women were allowed to make retreats with the men."²²

²²Ibid.

In the Jesuits we have seen an entirely different Order evolve from that of the Benedictines. The Jesuits are founded on a dual militaristic and academic principle compared with the simple Rule of St. Benedict. The Jesuits are strict defenders of the Roman Catholic faith and tradition and have an absolute loyalty to the Pope. While the Benedictines are autonomous with each community, we see a solidified unity in the Jesuits. Their organization is like that of a highly organized army, their Pentagon resides in Rome.

St. Ignatius provides a psychological and logical order for their retreats. He is selective in who shall receive the benefits of the entire retreat, and who will in his judgment and that of succeeding retreat masters receive only the first portion of the retreat. Perhaps it would not be too far off base to picture the Jesuits as the "Marines" of the spiritual orders.

The Ignatian retreat has provided the model for later retreats. We see in the structure of the retreat a highly Christocentric design, that leads the retreatant through a series of exercises that are so structured as to have the retreatant making a firm decision in regards to his or her life. Once that decision has been reached it is reinforced by identification with the suffering and resurrected Christ.

Through this research into the history of these two great monastic orders, I have come to realize that the concept of the retreat is not to be taken lightly. This is truly a life altering ministry of the Church.

There are many forms and styles of retreats as will be seen in a later chapter; yet through the classical retreat flows a vitality and

energy that cannot be duplicated in any other form.

Next, let us look at two Protestant monastic orders that have been instrumental in carrying into our time the work that was started in the centuries preceding us.

TAIZE COMMUNITY

Imagine a community of priests, ministers, nuns, and laymen living together, praying together, and working together and you can catch a glimpse of the Taize community.

Picture also these members eating in small intimate groups and when the meal is finished one of the members reads to the rest the events of the day's news. This community of Christians further believes that today's monk needs to be in the world. Evidence of their need to be in the world is heard as they pray and work for their brothers who are in Africa, Spain, and the United States.

Taize follows a rule of poverty, taking the gifts it receives from outsiders and friends and transforming them into deeds in the trouble spots throughout the world. Their main support comes from the food they grow for their own use and the art objects they produce which are sold in an art store across the street from the monastery by a group of Dominican nuns. They produce pottery, art pictures, religious items and take orders for wood altar furnishings and stained glass windows from the churches of Europe.

This is a Protestant order founded by a man who, in his early youth, was influenced by his Protestant family but was accommodated in a Catholic home while finishing his schooling. This man, Roger Schutz,

was bothered by the divisions which have separated Christians.

At the age of twenty-four he began to organize his friends into study groups, prayer cells, and led them on retreats. He called this group the "Great Community."²³

The "Great Community" had not yet become a community in the sense that we know it because at this time they continued to live in their separate homes. Schutz went looking for a house and found what he wanted in a small, almost abandoned village in Taize. He moved into his new home and lived alone except for the refugees he sheltered during World War II. "By 1942 the Germans had taken over unoccupied France and Schutz returned to Switzerland."²⁴

In Geneva, Schutz found three other students--Max Thurin and Daniel de Montmollin, both theologians, and Pierre Souvairain, an agriculturist. In 1944 they moved back into the manor, abandoned two years prior and this became the formal start of the Taize community.²⁵

They made friends with the ministers and Catholic priests in the village and in 1948 the new five brothers celebrated their first office in this predominately Catholic village. Authority was given these men to serve both the Protestants and Catholics through their offices by the now renowned Monsignor Roncalli--known and loved later as Pope John the XXIII.

²³Moorhouse, p. 5.

²⁴Ibid.

²⁵Ibid, p. 6

Given Schutz's vision of a reconciliation between divided Christian churches, which had led him on ever since his student days in Lausanne, it was perhaps the most important breakthrough in his life. It meant that his chosen purpose had some chance of success and that there could now be total commitment to it. On Easter morning of the next year, (1949) there were seven brothers in Taize and together they vowed themselves to chastity, to poverty, to obedience, and to community for life.²⁶

Today, the once almost abandoned village of Taize sees no less than two thousand visitors a day. Wherever there is room for expansion, construction work can be seen. The original village church is used only in the winter when few tourists are present. There now stands a huge Church of the Reconciliation that has altars and services for Orthodox and Roman Catholic worshippers, as well as for the Protestant. Moorhouse describes the appearance of the Church and surrounding buildings in a picturesque way:

(The Church of the Reconciliation)...from the outside looks like an aircraft hanger, or possibly an electricity generation station; with the water tower it is almost the only ugly thing for miles around. Beyond that is an encampment of white-walled, rather military-looking huts, which is where the community puts up retreatants and other guests it cannot manage elsewhere. ...In the village proper cottages are being knocked into more hospitable shapes. In the field between the manor and the ugly concrete church five great bells hang from a metal frame and men are creating a moat around them so that the visitors can inspect the bells closely from the roadside and yet be kept out of harm's way when they begin to swing. The men wear dungarees and they handle their shovels, their trowels and their cigarettes as though they have been labourers all their lives. Some of them have been. Most of them belong to the community and are therefore a kind of monk as well.²⁷

Truly representing the diversification that characterizes the order, there are French, Swiss, Germans, Dutch, Scandinavians, an

²⁶Ibid.

²⁷Ibid, p. 7.

Australian, a Scot, and a Spaniard. These represent about twenty different denominations. Their differences that are represented in nationality and denominational creeds have been put aside to provide the unity that is Taize.²⁸

Inclusion of this community in this chapter on the monastic influence of retreats signifies a new turn, a new emphasis in the monastic movement of today. There is at Taize an openness, an eagerness to reconcile age-old divisions, and an emphasis on the social awareness of our time.

Those who have the fortune to participate in a retreat led by the Taize brothers cannot help but be influenced by their philosophy. These brothers of Taize are not merely monks observing a monastic rule in a cloistered sense but are visible as a part of the world. I found it interesting to read that they served in various occupations and trades. For example, there are doctors, agriculturalist, social worker, a lorry driver, a factory worker, as well as the artisans.

In Roger Schutz, and the Taize community, I find the support to my thesis that retreats are a bridge between piety and social awareness. Moorhouse quotes a few lines from the philosophy of Schutz which I applaud:

The Christians of today...know it is not possible to separate spiritual and social progress. There is only one thing to do; to work, in the midst of many opposing influences, for the spiritual and human development of the poorest, in fact of all..."At this point in human history it is important to give freely and never to look for remuneration as representatives of the Church, to be one

²⁸Ibid.

who is present rather than one who is working for a particular end.²⁹

Outside the Church of the Reconciliation there is a huge sign upon which is written, in three languages, these words:

All Who Enter Here Be Reconciled. The Father With His Son. The Husband With His Wife. The Believer With The Unbeliever. The Christian With His Separated Brother.

THE GRANDCHAMP COMMUNITY

Grandchamp is a community for women that has taken the form of the Taize community. In 1953, the Grandchamp Community because of the similarity in philosophy and purpose, adopted the Rule of Taize.

Grandchamp is located near Neuchatel in Switzerland and was first organized in 1931 when a group of women met to hold a retreat for three days of prayer, silence, and meditation. Mme. Leopold Micheli was their director. Thirteen years later she became known as Sister Genevive, the Mother of the Community.

In 1936 a retreat house was opened at Grandchamp by Sister Margaret, later joined by Sister Martha, for the purpose of receiving guests the year around who desired to be led in retreats.

As a result of their growth in retreat work, Sister Irene joined the community in 1940, to be followed by Sister Genevive in 1944. Their continued growth necessitated more houses to be used in the hamlet, and led to the organizing of The Spiritual Retreat Foundation which is attached to the Protestant Federation of Churches of

²⁹Moorhouse, pp. 16-17.

Switzerland.

Under the ministry of Pastor Jean de Saussure as their chaplain, the community developed its own liturgical life. By 1952 the community included eight Sisters who, under the spiritual leadership of Sister Genevive, dedicated their lives to the exclusive service of God.

Upon the agreement of the Grandchamp Community to accept the Rule of Taize and the drafting of a document by the Prior of Taize, and Sister Genevive, it was agreed that the Prior of Taize would provide or suggest new initiatives for the development of Grandchamp, that a brother from Taize would lead annual retreats for the sisters, and that unity in thought, prayer, and action were to be further strengthened.

Today there are about thirty Sisters who are assigned to three groups; the central order at Grandchamp, a resident community and retreat at Gelterkinden, and the mission Sisters who, like their Brothers, are visible in the world where there is need.

The major work of the resident communities at Grandchamp and Gelterkinden is to receive guests and to organize retreats. Retreats at Taize are individual in nature but at Grandchamp and Gelterkinden groups are invited to retreats. Their retreats are led usually by a Brother from Taize and include spiritual or biblical talks which provide a framework for the periods of silent reflection and prayer.

In addition to Taize and Grandchamp there is a Third Order of Unity that has been established. Members of this order are men and women who wish to live by the spirituality of the Rule of Taize but do not desire to spend their lives in residence at either of these communities. The same philosophy undergirds all three communities;

"a presence in the Church through prayer for unity and through a ministry of ecumenical contacts, and a presence in the world by prayerful participation in one's social milieu."³⁰

SUMMARY

In this chapter we have taken a brief look at four monastic communities. Each in their own way have added to an understanding of the monastic influences upon the retreat movement.

In the first two, that of the Benedictines, and the Jesuits, we have seen the classical monastic order and the evolution of the classical retreat. Benedict, in his Rule, provides the way for guests to be received into the monastic community for spiritual rest and reflection; Ignatius later designs a retreat model based upon his own experiences, which is to provide the first model still in use today for the conducting of retreats.

Neither of the Protestant orders were in any way designed or originated to copy the monastic traditions of either Eastern or Western traditions, but only to live together as Christians and act out the implications of the Gospel in the world.

Because communities were formed and Rules later adopted, with distinctive liturgical practices, these groups formed a Protestant monasticism.

The difference is noted more precisely in the emphasis on

³⁰ Francois Biot, The Rise of Protestant Monasticism, (Baltimore: Helicon Press, 1963), pp. 94-96.

social awareness and ecumenical witness. This later emphasis lends credence to the thesis of this paper.

While it is true that in both of the classical examples; the Benedictines and the Jesuits, there is a high degree of social awareness; this was not their founding principles as is seen in the Protestant movements.

We have further seen the importance of the retreat movement in shaping the lives of Christians. Herein is a ministry or apostolic work that needs to be recognized as valid by local congregations and governing bodies of Christian Churches.

We have further seen through this survey that the concept of retreats is marked by definite pattern of prayer, silence, reflection, and meditation. Care should be taken when labeling a group experience a "retreat" that these elements are observed. Group activities that fall outside the area of these primary elements should be rightfully labeled something else, such as a "conference" or "workshop."

Last, an emphasis needs to be placed in the right order of importance. It is because of our commitment to God, our understanding of Jesus Christ, and our dedication to the Christian faith, that we perform our good works. Not that good works, or social awareness are to gain us any kind of merit, but because we can only extend the love of God who first loved us.

CHAPTER III

RETREAT MODELS AND METHODS:

DIVERSITY IN THE UNITED STATES

The purpose of this chapter is to compile the various methods and styles of retreats that I have discovered in my interviews with retreat leaders. Each community, Benedictines, Franciscans, and Jesuits have their specific method and style of retreats. There are also among these communities certain basic elements, such as the observance of the silence, meditation, and prayer which are common to all.

The first part of this chapter will take a closer look at the use of silence as a force to be used in retreats. Excerpts from my reading, and comments from retreat leaders, will be brought together to better understand the use of silence.

Another portion of this chapter will explore the techniques and philosophies of Dr. Alan Hunter, a well-known Protestant retreat leader. The meditations of Dr. Hunter are of a mystical nature and have provided spiritual growth to persons in all walks of life for years.

A segment of this chapter will review the methods and assumptions of the Love Love Project. While this form of a time apart does not fall into the retreat classification as defined under the classical system, it does fulfill the definition of a retreat as a time apart from normal surroundings; with the establishing of a relationship with God, self, and others. The Love Project is directed by Diane

Kennedy Pike and Arleen Lorrance. Their center is located in their home at San Diego but their influence extends throughout the United States and Europe.

THE FORCE OF SILENCE

When I began my research on retreats I was not prepared to consider the impact of silence as a method employed in retreats. I, of course knew that silence was observed by many of the monastic communities, and had heard of brief periods of silence being used in camp settings. To consider silence as a working, dynamic, force in what I might term "life style intravention" had not occurred to me. Douglas Steere, a renowned leader of retreats, paints a picture of silence and its cleansing effect with these words:

The silence is like a piece of gravelly bottom in a wooded stream, which in a half a mile or so of running, the impurities of a mucky stretch of water are cleared away and the water made pure and fit to drink again. But for this to happen,...it is important that the gravelly strip be continuous.¹

Silence is not natural to a modern person; for our days are filled with conversation, radio, television, and the environmental sounds of cars, airplanes, sirens, and the general mechanics of noise. How many parents have been heard to say, regarding their teenagers, "I can't understand how they study with the radio and television on at the same time?" If you want to experience the uncomfortableness of silence, try being aware the next time you are in a church where silence for a

¹Douglas V. Steere, Time To Spare (New York: Harper & Brothers 1940), p. 51.

few brief moments is a part of the liturgy. Some churches, aware of this awkwardness, go so far as to ease the silence with soft music. I once served as a visiting chaplain to the Montana State Prison. I had the experience of spending about ten minutes in the total sound absorbing atmosphere of, "the hole." You could not even hear yourself breathe! It is not hard, after that experience, to understand why silence in that form was a harsh punishment designed to bring the most rebellious inmate begging for mercy.

The silence used in a retreat is not harsh, but of a constructive nature. The longer period the silence is kept, the easier it becomes and the more it is appreciated. This, however, does not make the initial phase of keeping a silence any easier. Fr. Terence Cronin, of the Franciscan's Serra Retreat House in Malibu, describes his experience with the men who come to make a retreat:

The men start their period of silence Friday night at 8:30 p.m. They have dinner at 7:15 p.m., they can talk at dinner. Then, at 8:30 p.m. we start our silence and that lasts until lunch on Sunday. Some men keep the silence better than others, as you can well imagine. But it's amazing; the men like the silence, they want it. While some men keep it perfectly we don't want it to be a strain for them, especially someone who is here for the first time, or someone who is under a psychological strain, we want him to feel free to talk to somebody if he wants.²

All of the retreat leaders of the monastic orders that I interviewed were in agreement about the length of the silence. Silence should be observed for no less than a period of three days for it to become effective. A longer period than three days is even more desirable. These leaders recognized the fact that the modern day

²Fr. Terence Cronin, personal interview, February 17, 1974.

retreat, which begins on Friday night and ends Sunday afternoon, is not sufficient time for the period of silence to be effective.

Fr. Vincent Martin, O.S.B., of St. Andrew's Priory, explains why the silence should be kept for a duration of three days or more.

If the silence is observed for only one or two days, it is not enough. It shocks a little bit, but it is not enough time to work. If you have three full days of complete silence, that is going to make some type of an impression. Silence works on a very deep level, not on the superficial level of personality. It is not human, it is not congenial, it is not normal, it is not for the social animal. Silence goes beyond an experience of the surface of things. You start to live in depth, then silence becomes meaningful.³

If we were to transfer the meaning of silence into the language of communication terminology we might say that silence is the process of intra-communication. Here the person enters into dialogue with the inner self. Every day we experience minute bits of this silence. People say, "I talk to myself but I never answer myself or people will think I am crazy." We do answer ourselves, we carry a running conversation with ourselves. This is the surface of the silence that Fr. Martin describes. Push these momentary silent conversations a bit further and we become uncomfortable. Extend the period even further and we become aware of ourselves in an unpretentious way, stripped of all our outward masks and barriers we meet our true selves. It may be at this point the religious dimension enters as we seek to transcend ourselves.

Charles Whiston, former professor of systematic theology at the Church Divinity School of the Pacific at Berkeley, writes, "Too much of

³Fr. Vincent Martin, personal interview, March 22, 1974.

our ordinary religious life is patterned with ourselves as subject, and God as object,"⁴ In this pattern we tend to, "exploit God," but in the silent retreat, according to Whiston, "The roles are reversed. God becomes the subject, the Absolute Subject; and we become the object God addresses."⁵

Fr. Eugene Toner remarked, when I asked him about the meaning of silence to the retreat:

By silence, I mean cutting yourself off from the outside and cutting yourself off from all incidental conversations, the type we do everyday. This is very essential to get into contact with God, to feel the impact, and to get out of the retreat all that you can. Where there is no silence, you should not call it a retreat. You call nothing under three days duration a retreat.⁶

As has been mentioned earlier, silence is not easily entered into by persons unaccustomed to this rigorous discipline. It is very important that the retreat leader, early in the retreat, explains the meaning of silence; why it is considered a means of spiritual impact, and outline the type of feelings a person goes through in the attempt to keep a silence.

Without this type of introduction before being faced with an extended silence, the retreatant will feel foolish, sometimes wondering why this time is being wasted, and will miss entirely the major emphasis of the silent retreat.

⁴Charles Whiston, "Silent Dialogue: The Classical Retreat," in Raymond J. Magee (ed) Call To Adventure (Nashville: Abingdon Press, 1967), p. 73.

⁵Ibid.

⁶Fr. Eugene Toner, S.J., personal interview, March 23, 1974.

To aid the use of silence in a retreat, the use of prayer and meditations are essential. Meditations may come from a verse of Scripture, a reading such as, "The Little Flowers of St. Francis,"⁷ or other literature that is thought provoking. The use of film, carefully selected for subject matter, can be an aid to meditation. The Serra Retreat House is currently using a film entitled, "The Coffee Bean," which is produced by the Franciscan Film Center in Los Angeles. This film allows the viewer to identify with the workers who bring the cup of coffee to the breakfast table. It is a highly useful film for social awareness.

In the Ignatian retreat, the retreat master is indispensable. Through his explanations of each of the meditations, the retreatant makes a spiritual journey. Through a process of building upon past meditations, the retreat master prepares the retreatant for the next set of exercises. In a building block fashion, each meditation prepares the person for the, "Election," or the final decision.

Meditations are designed to supply thoughts for the retreatant to build upon. Another way of describing a meditation is to use the analogy of the window. The meditation allows light through, to illumine scenes in our lives. These scenes may be past or present, yet through the meditation we see projected on to the scene not only our desires, but God's will.

Later on in this chapter we will see some of the meditations

⁷Francis of Assisi, The Little Flowers of St. Francis and Other Franciscan Writings, (New York: Mentor-Omega, 1964)

of Allan Hunter. These are of a mystical nature. By surveying these meditations we will gain a fuller understanding of the relationship between silence and meditation.

RETREAT MODELS AND METHODS

St. Andrew's Priory

With the exception of four months, from October to January, this center conducts retreats throughout the year. A variety of retreats and conferences are held. In June, a retreat is held annually for the Sisters of the Order. During the summer, workshops in art, theology, and renewal are conducted. In September the annual Festival of Arts and Crafts are held as a money-raising event.

Protestant groups use the retreat center throughout the year, as do some Reformed Jewish Temples who send their ninth graders to the center to study comparative religions. Churches send their staffs, or elders, to design yearly programs.

In addition to these, the center is open to individuals who desire to spend a time apart in spiritual meditation. Most retreatants are middle class. They have time, and are fairly affluent.

Fr. Vincent Martin says that as a method, he, or one of the other leaders give an opening talk on Friday evening. Saturday, two talks are given; one in the morning, and another in the afternoon. Sometimes these lead to very fruitful discussions. Talks center on passages of scripture, or issues in theology. On Saturday night there is a Scripture Service, sometimes designed by the retreatants. On

Sunday morning there is another talk and a closing discussion. Silence is stressed; as is meditation, reading, and prayer. Rest, and being outside of the rat race for a short period is a major emphasis of retreats. Retreatants worship with the community throughout the day and evening.

Serra Retreat House (Franciscan's)

This luxurious retreat house is located in Malibu, California, and was once the private property of a local heiress, a Mrs. Ringe. She had owned twenty-two miles of beach property and chose the site of the present retreat house to build her home. She fought long years of battles with the government over the building of a highway through her property. She lost the battles all the way to the Supreme Court and died without ever finishing the house. It stood vacant for almost ten years before the Franciscans obtained it for retreat work at the close of World War II.

Retreats here are for men only. These men are members of Catholic parishes in the Diocese, as well as non-Catholics, occupational and professional groups. Included in these groups are men from the F.B.I., the Deputy Sheriff's Department, the ceramics industry, the brewing industry, and twice a year a group from the Transcendental Meditation Society.

Fr. Terence Cronin, the retreat master, said in an interview that, "Our Order has more retreat houses in this Province, than any Province of any religious Order in the Catholic Parish. There are six retreat houses in our Province; four in California, one in Arizona, and

one in New Mexico." These include Serra Retreat House, Malibu, another at San Juan Batista, above Salinas, one in the Oakland Diocese, San Domiano, and St. Anthony's Retreat near the entrance of Sequoia National Park.

"We start with a Mass on Friday night, which also begins the period of silence that continues until noon Sunday. Saturday there is another Mass and devotions centered around the Stations of the Cross. A Rosary is said on Sunday. Most of our exercises are in the forms of lectures, talks, and conferences, and we are available for counseling. The men have a lot of free time with us."⁸

I found that the Serra Retreat House was more open to the suggestion of injecting a concept of social awareness than I had found at other retreat centers. This may be due to the Franciscan history of ministering to the poor. When I asked Fr. Cronin how he related piety and social awareness in the retreat, he said that they try to be very practical.

For example, we talk about just wages, and helping the oppressed minorities in the United States. We talk about the farm worker situation, and what we might do to help them, perhaps suggesting involving ourselves with the boycotts. We also distribute literature.

There is a little pamphlet on the coffee situation in South America. This shows how some of the countries and the people in the coffee industry have been exploited by corporations here in the United States.

We do not avoid controversy, but we do not deliberately stir it up. We tell people that often when you take sides on a social issue you're bound to make enemies out of some of your friends.

⁸ Fr. Cronin.

We generally start with the persons immediate family and relatives, and neighborhood and parish in the city or town where the person lives. We urge them to try to find something that they can do to make life better for the people that they contact in a course of a year.⁹

Fr. "Tom" is the other priest on the staff of Serra Retreat House. His emphasis is in the area of social awareness. One method he uses is to give retreatants small slips of papers that have questions designed as an aid to their meditations. The questions begin with, "Who am I?"--"What is my relationship to God?"--"How do I relate to others?" The last set of questions have to do with social responsibilities.

What kind of active concern do I show for world problems? Is there anything I can do about them? Am I informed about them other than a quick look at the news? Is injustice really a cause of disquiet in the world? Would I be willing to live with less, a lower standard of living, that others might have enough to live? Does the life of the Christian call him to have a concern today for people in other countries? Does it call him to actively take part in working for justice? What am I doing in this Holy Year to bring about reconciliation and justice?¹⁰

A major concept at the Serra Retreat is that the men who make the retreat should not think that spirituality consists just of saying a few prayers privately, but it also consists of bettering the social condition.

The Love Project (Diane K. Pike, Arleen Lorraine)

As has been mentioned earlier in the introduction, this

⁹Ibid.

¹⁰Serra Retreat House, Questions for Meditations, (Handout).

particular experience does not fall under the category of the classical retreat. I chose to include it in this chapter for several reasons. It employs the methods of a more psychological set of exercises and group methods that are being found in some retreats of today. The methods of Berne and Perls can be found in this project.

The second reason for looking at this experience is it is not connected with a "center" or specific location for its work. The Love Project practice sessions are conducted in homes, camps, retreat centers, churches, or other meeting places designated by their contact persons who initiate the organizing of the sessions.

Real estate is not a necessary prerequisite to the conducting of the project's exercises. Mobility is seen as these leaders travel throughout the United States and Europe with their practice sessions.

The Love Project has six major principles it seek to "practice" with the people they come into contact with:

1. Be the change you want to see happen, instead of trying to change everyone else.
2. Receive all persons as beautiful, exactly as they are.
3. Provide people with opportunities to give.
4. Perceive problems as opportunities.
5. Have no expectations, but rather, abundant expectancy.
6. Create your own reality consciously, rather than living as if you had no control over your life.¹¹

Diane Pike explained the transformation that occurred within

¹¹Arleen Lorrance and Diane K. Pike, "The Love Project Principles" (San Diego: 1974).

herself that started her thinking about the Love Project. The following is from a taped interview I had with her in San Diego.

I was walking by the Sea of Galilee one day and it broke like the light itself dawning on me that Jesus' message had an utter simplicity: 'The Kingdom of God is at hand.'"

If you want to live in the Kingdom, all you have to do is change the way you're living; that's all! It's not a matter of establishing the Kingdom, it is already here. You have to decide if you want to live in it or not; and if you do, just turn around, repent, and 'follow me' that's all.

Jesus didn't say: First of all accept these following propositions and when you have assented to those you will go through the following training classes and then five years later you will have this following experience. He didn't say any of that: He said simply--if you want to live in the Kingdom, repent--which means turn around and change.

When this dawned upon me it was the greatest revelation in my life. It had never dawned upon me that it simply meant all I had to do was start living differently. I decided to do it.

It was possible for me to live in the light, all day, every day, and be in joy. All I had to do was eliminate from my life anything that made it not possible to live this new way.

For example, things I didn't want people to know about me I kept hidden. All I had to do was get rid of those things in my life, so I wouldn't have anything hidden, and I could delight in the whole of me--it really is utterly simple. For me that was the Love Project.¹²

A central principle for this project is to put people in touch with the many alternatives that occur daily to any given situation. Realizing these alternatives, they are free to make a choice. Once they have made a choice, they can decide to stay with that choice or to seek new alternatives.

¹²Arleen Lorraine and Diane K. Pike, personal interview, March 25, 1974.

Arleen Lorrance, who lives and works with Diane Pike, says:

"Our weekends are goal-less. We have nothing that we are interested in accomplishing. We are not doing problem solving, we are just practicing." She went on to explain some of the methods that they use in their weekends with small groups of people who meet generally in homes.

We invite people to pretend they are going on a journey to a foreign land, they do not understand the language being spoken and we're their tour guides. They can leave all their baggage behind and place themselves in our hands. ...We are communicating with the person's higher self, their God self.

The first half of the weekend, or three-fourths of the weekend, is really spent in an exploration of energy in its pure form, before it is configured by us into feelings.

...We have a series of exercises that enable people to relate to each other in ways they might not normally interact with each other in everyday life.¹³

Some of the exercises include relating to others by describing the person seated next to them in a circle, by means of a color, or a metaphor. General sharing of these experiences opens up the group to a more personal awareness. Once this has happened they turn to specific problems, or growing edges of a person's life. People are asked to describe a problem or a growing edge. These are listed on sheets of paper hung around the room. People are invited to go to these sheets throughout the day and "get in touch with the child-like responses," to what an individual has placed in this pool of problems and growing edges.

Individuals then read the responses others have placed on their

¹³Ibid.

paper which have listed their problems. The entire group then shares and discusses these responses, and the person's willingness to accept or reject the suggestions. The guiding principle in these discussions are the six Love Project major principles listed earlier.

Arleen went on to explain the reaction people have to this exercise:

It is really a delight. A person will come away with at least one suggestion and sometimes as many as ten items that make them think, 'How come I never thought of that before?' One woman said, 'I made this choice and I figured if you make a choice that's it for life and you can't do anything else.' Then someone wrote on her sheet, 'Make a new choice.' The woman said, 'It never occurred to me you could do that. I always thought that when you made a choice, that was it! The idea of making a new choice every new moment was just a revelation.' She just kept saying, 'I can't believe it--I just never thought of that!'

The point is, that even if a person doesn't even receive one alternative or response that is really helpful in relation to their situation, as sometimes happens, they almost inevitably move in new ways of perceiving their situation.¹⁴

Diane and Arleen explained that they try to allow the group to see the alternative of the "child" in them that accepts everything as joyful, as well as perceiving the "adult" that accepts responsibility. Everything is to be seen as a delight and a challenge. That is one of the important "energy dimensions" of the weekend. People come away feeling buoyant from having engaged with that reality.

I asked them if people who have realized this new alternative of joyful energy can do anything positive to help the social scene they are involved in? They answered my question by referring to the principle that says, "Be the change you want to see happen, rather than

¹⁴Ibid.

trying to change everyone else." Diane went on to explain this principle:

Well, for us, that's also a choice. In terms of social situations; be they family contacts, or school situations, or politics--for the most part people don't do anything with their energy but turn it around inside them. We really encourage people to get in touch with the dimension of doing whatever it is you want to see happen. So, if you are upset about corruption in government, first become uncorrupt yourself and then find the way you want to see the change happen and do it.

...People don't usually raise large social issues, but they do raise whatever is bothering them. We don't ever divide things into personal problems or social problems in our sessions because for us everything has to do with what an individual chooses to do with their own life, in whatever context they're involved.

So for example, if you're engaging in relation to Watergate has been complaining, or stewing, or worry; you might want to ask yourself what other ways you want to engage in, what other ways you might want to channel your energies more productively, creatively, more positively; to bring about a change rather than participating in the dimension that is creating unhappiness for everyone right now, which is again going with the alternative dimension.¹⁵

Arleen added to this discussion by saying, "I'm not perceiving anything in social issues, there is no such thing as far as I'm concerned; there are people doing things." She expressed an interesting thought by saying, "when you label something a social issue you make an "it" for something that is a problem." She cited the energy crisis as an "it" that was created by the government and media. The alternative for her was to allow people to react to energy in a whole new manner.

...Start using our potential and intercreativity and stop depending on the outer resources, which are merely a parallel of the human essence itself. Everything is an incredible opportunity

¹⁵Ibid.

and the tougher the "problem" or the "it" you create, the more opportunity there is, as far as I am concerned.¹⁶

The Love Project seeks to allow persons to perceive new alternatives to their lives, seeing problems as joyful challenges, and creating out of their own resources the change they would like to see happen.

The dependency upon other people, and other resources, is put aside in favor of the personal reaction to any existential situation.

We have again seen in a review of The Love Project the emphasis on our relationship to God, self, and others. The important facet in all of this is the alternative of personal choice examined in the light of these three criteria.

Dr. Allan Hunter (Methods of Meditation)

Allan Hunter has been leading retreats for over thirty years. He is a person that immediately causes you to be aware of the Spirit of God by his very presence. An indication of the effect he has had on those who have shared his ministry is recorded in an article in the Los Angeles Times the day before his eighty-first birthday:

On Sunday Allan Hunter will mark his 81st birthday and this will be a day of significance to countless persons influenced by him in his long ministry at Mt. Hollywood Congregational Church.

It will be of special note perhaps to the 40 or more people who were named for Allan or his late wife Elizabeth. Not very many people, we would suppose, have so many namesakes running around.¹⁷

¹⁶Ibid.

¹⁷"Southland Parish," Los Angeles Times, March 23, 1947.

The church expected twenty to twenty-five of the Hunter namesakes to drop in the service that morning to honor this much-loved man.

I first came into contact with Dr. Hunter during a class at the School of Theology led by Dr. Harvey Seifert on "The Dynamics of Prayer." Dr. Hunter encouraged us to keep a spiritual journal of our meditations daily throughout the semester. This was a memorable assignment in my seminary training.

The interview I had with Allan Hunter for this portion of the dissertation was unique compared with other interviews. In all other cases, the interviews were composed of questions and answers and sometimes discussions. That is what I expected when I called him to arrange this interview. His response was, "Come on over now (he lives in Claremont at Pilgrim Place) and we will have a cup of tea." When I arrived for the interview we took our tea and sat out on the lawn of his apartment. Birds were singing overhead, people were playing croquet on the lawn, airplanes drowned out our conversation. The tape that contains this interview is full of the sounds of life.

Instead of the usual question and answer session, Dr. Hunter led us immediately into a meditation:

Look at that tree in front of us. Pick out a branch and imagine that it is you. Become aware of the branches around you. See how your branch is connected to the trunk of the tree. It is from that trunk that you receive your life. See how the roots from the tree spread out under the ground. Notice the lawn, flowers, and shrubs around the tree. See how the leaves from the tree soak in the energy from the sun. Become aware of the blue sky above you. Notice that you are a part of the whole life process; sun, sky, leaves, branches, trunk, roots, lawn, flowers, and shrubs. Feel life flowing through you. Hear Jesus say, 'I am the vine, you are

the branches..., be still and hear God speaking to you."¹⁸

This interview was to be different from all the rest. Still anxious about the questions I had come prepared to ask we started another meditation:

Sit up, with backbone erect; breathe out, breathe in the blue sky; deeply in and gladly blow it out again. We breathe Christ's good cheer and gratefully and joyously give it back again. We breathe the Resurrection and power in and let it vibrate through us here and now; and in and out, inhale, exhale. Get the feeling we're the lungs of God, flowing in and flowing out.¹⁹

By now, the questions I had come to ask were not that important. This leader of retreats was sharing with me some of the insights of his past experiences. I was to learn in an unexpected manner. Relaxed and enjoying my tea, listening to the sounds of life around me, I awaited the next meditation.

We closed our eyes and put our hands out in a gesture of receiving our collected garbage. Dr. Hunter said, "My garbage is very precious to me and I want to clutch it to myself; but the whole idea is to drop it, get rid of it every day." So having meditated upon our personal garbage we opened our hands and dropped it. This had a freeing effect upon me and I felt relieved and deeply aware of my own feelings.

With our eyes still closed we held our hands open, childlike, to receive a gift. Dr. Hunter continued, "We get rid of the obstructions to be free and we think of the gifts to offer God. The whole idea is to reveal the power of flowing life. Christ is our eyes to notice,

¹⁸Allan Hunter, personal interview, March 20, 1974.

¹⁹Ibid.

ears to heed, skin to touch with, sexuality to be expressed, feelings to be uncovered, joy to reverberate, anger to teach us something, empathy to be deepened." We meditated on how we can use our gifts for the sake of caring for others.

Because he is aware that the sounds of the outside are drowning out our words on the tape recording we go inside the apartment. His apartment is a continuation of his spiritual journal. On the walls are pictures of persons he has come into contact with; pictures of his wife Elizabeth and cutouts from magazines and newspapers which have meditations written on them. In this apartment he meets twice a week with groups of students for a simple dinner and meditations. Some students from the School of Theology are included in the group. Another group that meets with him in his apartment are professors from the neighboring colleges of the Claremont complex. One wonders what influence he has on these students and professors from the various fields of academic life.

We continue our interview as he describes some of the meditations he uses during the many retreats that he conducts. A dynamic meditation greets retreatants on their first night. Instead of the usual introductions of name, occupation, something about oneself, and so forth, he leads them in a meditation which involves them immediately with each other on a deeper level:

The first thing we usually do when a retreat starts is to sit on the floor in a close circle. It has been proved that the farther a person is away the more psychic distance there is, which is hard to break down. So the people are close in a circle and I'll say, I look for you God in people's eyes in hope that they will feel your love in mine. We all repeat this over several times. After saying it three or four times you get an afterimage of seeing the

eyes of the persons around you, and this is very helpful.

Mysticism means direct relationship. Direct relationship through the depth of ourselves with our neighbor. The inner self is the 'Thou,' the source of consciousness. The small 'you,' after people look into each other's eyes and repeats this phrase turns into the 'Thou.'²⁰

During the Lenten season our church held a series of House Worship Services. On the last session I was eager to try this exercise out for myself. We had a small attendance that evening and some of the members present had never met before this session. I led them in this exercise but was not prepared for what was to happen. When we finished I noticed that people had tears in their eyes. The transference from "you" to "Thou" had actually occurred--we had met each other on a new level of understanding.

Dr. Hunter, continuing the retreat schedule, says that before the retreatants retire for the evening they are handed small slips of papers with flash prayers to be read and meditated upon before falling asleep. "We hope, through our sleep, our dreams, we will have God reveal something about ourselves." He cautioned, however, that there are some things not to get lost in at a retreat; such as, dreams, spiritualism, reincarnation, sex-encounters, or ego brain trips. The more important assumption is that in involving persons at every moment the truth is here and now, expressed through us as it was expressed in Jesus.

Retreatants are encouraged to use a meditation in the morning upon awakening. One, that was written by a friend of Dr. Hunter's wife

²⁰Ibid.

Elizabeth, he has used so often, he said, he may actually be saying it before he awakens:

Shining beauty, radiant joy, creative power, all prevailing love, perfect understanding, purity, and peace.²¹

At breakfast the retreatants are reminded that America has a special privilege--being six percent of the worlds' population, we have forty percent of the worlds' resources. "We are happy with the food we have and pray that others may have food also. We have a can in which we collect money to be sent to an orphan's home run by the Buddhist's in Viet-Nam. We try to keep connected with the depth of life."

Following breakfast the group takes a Franciscan walk. Dr. Hunter explains that this is a walk in the spirit of St. Francis, allowing everything to speak to you and being prepared to listen to everything in sight. "The people see flowers they've never noticed before, a mushroom sticking out of the side of a tree trunk. We might sit on the ground and feel the grass, touch it, feel the surroundings with a new sensitivity."

During the retreat, which usually runs from Friday at supper until Sunday afternoon, he likes to allow the retreatants ample time to be alone; to walk, read, or write. He encourages retreatants to keep a journal of their meditations and to continue the practice once the retreat is finished.

In the evening another meditation allows the group to imagine they are in the skin of Jesus while he is at the Garden of Gethsemane.

²¹Ibid.

"This is an exercise of the deep will, allowing Jesus to become the facilitator of the meditation." The object of this is to come into contact with experiences which parallel this Biblical event and the reality of our own lives.

The retreat closes with a Communion. Dr. Hunter challenges the retreatants to make a commitment concerning their discipline following the retreat. He suggests that they may like to meditate ten minutes every day for a month, and then increase this time by minute intervals. They may commit themselves to continuing the journal. He asks them how they may organize a small group to work with them in a new way to help others. They may decide, individually, to read more; some from the Bible and other books of devotion or inspiration.

One important point in all of these meditations is the dialogue that follows between retreatants and the leader. People are allowed to reflect upon the meditations, to expose their hostilities, their grief, their guilt, and their joy. Perhaps this is the most beneficial portion of the retreat, yet none of this would occur without the penetrating time spent in the previous exercises and meditations.

Dr. Hunter's style of retreat is a blend of dialogue and silence. He likes to observe the Benedictine silence from evening before retiring, until morning following breakfast. The daytime is spent in meditations, discussions, and time alone. The major emphasis of the retreat is the freeing of the person from all obstructions so that they can hear the will of God for their lives and act upon it.

Allan Hunter has been a pacifist since the days of World war II, when it was most unpopular in the public eye. Yet, he still has room

for love to surround the person who disagrees with his conviction in this area. He describes social action as the result of the left foot being in harmony with the right foot. "The step with the left foot is the inner action we call prayer; the step with the right foot is the outer action we call service."²² Both are needed and each is connected with the other. We must listen to what God has to say to us first before blindly rushing out to perform a social action.

Prayer is the best incentive for social action. Martin Luther King is a stirring example of what can happen collectively, and on a big scale, when a man keeps moving from right to left foot and then to right foot again.²³

If there is such an item as an Ignatian 'Election' in the retreats of Allan Hunter it would be at the close of the retreat when the individual decides what action will follow this time apart with God. The retreat will be a waste of time if this step is not taken.

In this style of retreat we again see the bridge between piety and social awareness. The piety is represented in the habitual prayers and meditations both during and following the retreat. The social awareness is seen in the probing of the individual retreatant to decide on some action that will flow from the retreat. I am sure that Dr. Hunter does not expect us all to become Martin Luther Kings; but it is expected that we will become the persons we are meant to be, living to our fullest potential, atuned to the leadings of God, and open to new challenges for service to others.

²²Magee, pp. 104-105.

²³Ibid., pp. 106-107.

SUMMARY

This chapter has surveyed the various styles and methods used by both Protestant and Catholic retreat leaders and centers. The range of settings in monastic communities to small meetings in homes is equally effective. The value of silence--whether absolute, as seen in the classical method; or partial, as in that of Allan Hunter's, has been explored. Retreatants are made up from a wide variety of groups and organizations. Styles of retreats range from the psychologically orientated Love Project to the highly meditative forms of the Ignatian and Allan Hunter retreats.

Douglas Steere has a chapter in the book by Magee, entitled, "No Final Formula for Retreats."²⁴ This may well serve as a concluding statement for this chapter. Whether the retreats are silent or dialogue, whether psychological or meditative, whether study-orientated or issue-orientated, they are effective; providing direction is sought from God and his will for our lives.

In all of the retreat styles and methods reviewed, the trinity of importance remains the discovery of self, the relationship with God, and the reaching out to neighbor. Each method and style has much to be commended, yet none can be said to be better than the other.

Each retreat leader must develop a style that is consistent with each person's concerns. Retreats are not merely a time of withdrawal, but more importantly a time of preparation for service.

²⁴Ibid., p. 39f.

God is the greater retreat master. The methods of men are merely vessels through which divine grace can be a transforming agent.

CHAPTER IV

A YOUTH RETREAT:

ST. ANDREW'S PRIORY, VALYERMO, CALIFORNIA

The inclusion of this retreat model into the dissertation is to demonstrate what I consider to be a practical example of the manner in which piety and social awareness can be bridged through the retreat.

While the retreat did not incorporate the three days of silence, as seen in the classical models, it did provide a balance between corporate worship, social awareness, and individual decision. The pre-planning of this retreat attempted to incorporate these three areas as will be seen.

While the plans of human action always are open to revision and improvement, I feel that this particular experience came close to achieving my desired goal.

Every two years, the high school and college youth of the United Methodist Church of West Covina conduct a three week work team experience for youth. This program has three major emphasis, 1) to spend some time away from the parish, usually out of state, 2) some time for sharing of talents and energies in assisting some other Church sponsored agency in accomplishing a task, and 3) some time for recreation, education, and relaxation.

Teams from this church have in the past traveled to Mexico, Alaska, Kentucky, and twice to Montana. They have worked on construction and renovation of church buildings and facilities, assisted in the programming of a drug rehabilitation center, worked

on an Indian reservation, and become involved in youth programs.

A similar trip is planned for the summer of 1974, to Spokane, Washington the site of the Expo '74 World's Fair. While excitement is high over visiting the Expo site, the youth requested that some means of sharing their time with others be developed. They were not satisfied with merely having a pleasure trip.

This year, in addition to our group making this trip, the possibility of joining forces with youth from the United Methodist Church of Santa Barbara was explored. The two churches have shared various experiences in the past, and Jim Standiford, a friend and classmate of mine at the School of Theology made the proposal.

We decided that a joint retreat, to be held at St. Andrew's Priory, would give the youth from both churches the chance to decide if this arrangement would be suitable to them.

In January, I made a trip to Spokane, which is my home originally, to see what arrangements could be worked out. I contacted Rev. Richard Boyd, the pastor of the Manito United Methodist Church in Spokane. Through conversations with him and a youth director. Mrs. Ginger Van Camp, a suggestion was made that our groups might be interested in working with The Council on the Aging, under the direction of Sr. Louise Marie of the Catholic Charities. Our work would include visiting in hotels and apartments in the downtown area of Spokane with elder residents to discover their needs, paint homes of elderly persons who could not otherwise afford to have the job performed, travel with senior citizen groups on their tours to provide companionship, work in a senior citizen's day care center; reading,

assisting and instructing in the crafts, and again provide companionship.

In addition to our work, we will visit the Expo, take side trips to points of interest in the Spokane area, possibly a trip to Canada, and an educational trip to the Nez Perce tribe at Lapwai, Idaho.

The retreat, in addition to having the two youth groups meet and decide if they could join forces, also provided an opportunity to explain this program and receive their reactions.

The location of the retreat at St. Andrew's Priory provided a setting which would allow us to have more than a recreational experience. Here we were in the midst of a monastic community that had an emphasis on prayer and worship.

Jim and I had a conversation with Fr. Philip Edwards, the director of the youth center at St. Andrew's. In this conversation we outlined our program needs and arranged for our youth to take part in the communities worship services on a voluntary basis. We also arranged for Fr. Edwards to provide an opening talk on our first night, to explain the history and concept of the community.

The Youth Center at St. Andrew's is located about a quarter of a mile from the main buildings of the Priory. This allows youth groups to carry on their own programs, not be restricted to the period of silence from the evening to following morning, and yet be within easy walking distance to the chapel and other areas of the Priory if they choose to participate in the main retreat centers programs. The kitchen and dining hall are contained in the Youth Center and are operated by monks from the community. Fr. Edwards, as the youth

retreat master, joined us in our meals.

This retreat was conducted on January 25th through the 27th, 1974.

SUMMARY OUTLINE OF THE RETREAT SCHEDULE

Friday Evening:

- | | |
|-------------|--|
| 6:30 p.m. | Arrival, St. Andrew's Priory - Supper |
| 7:30 p.m. | Opening Talk - Fr. Philip Edwards |
| 8:30 p.m. | Compline - Voluntary attendance |
| 9:30 p.m. | Group Exercises |
| | 1. Group Identity and Interest |
| | 2. Expression of feelings through
role play |
| | 3. Refreshments |
| 10.:30 p.m. | Retire |
| | Those wishing to remain up and visit
may do so in the lounge. |

Saturday:

- | | |
|-----------|---|
| 6:00 a.m. | Morning Worship (Matins) - optional |
| 8:00 a.m. | Rise |
| 8:30 a.m. | Breakfast |
| 9:15 a.m. | General Session |
| | 1. Explanation of Work Team Project
and possibilities. "How to Beep
a Nun." |
| | 2. Feedback |

Saturday:

- | | |
|------------|---|
| 10:00 a.m. | Break |
| 10:30 a.m. | General Session |
| | <ol style="list-style-type: none"> 1. Expressing our Expectations 2. Listing our Resources |
| 12:00 a.m. | Worship (Mass) - optional |
| 12:45 p.m. | Lunch |
| 1:30 p.m. | Recreation Trip to the Snow |
| 5:50 p.m. | Worship (Vespers) - optional |
| 6:30 p.m. | Supper |
| 7:30 p.m. | Film, "String Bean" |
| | <ol style="list-style-type: none"> 1. Small group discussion of film 2. Larger group sharing of discussion 3. Our response |
| 8:30 p.m. | Worship (Scripture Service) - optional |
| 9:30 p.m. | General Session |
| | <ol style="list-style-type: none"> 1. List pro's and con's of joining
groups 2. Decision by vote 3. Refreshments |
| 10:30 p.m. | Retire |
| | Those wishing to visit may do so in
the lounge. |

Sunday:

- | | |
|-----------|-----------------------------|
| 6:00 a.m. | Worship (Matins) - optional |
| 8:00 a.m. | Rise |

Sunday:

8:30 a.m.	Breakfast
9:30 a.m.	Worship Non Verbal - Theme: "Hope" - Youth
	Center Chapel
	Closing Communion
11:30 a.m.	Pack-Up and Clean-Up
12:00 p.m.	Lunch
1:00 p.m.	Depart

EXPANDED EXPLANATION OF THE RETREAT OUTLINE

Fr. Philip Edwards opening talk, following supper on Friday night, was designed to explain the history and purpose of St. Andrew's and the Benedictine's, as well as provide a word of welcome.

None of the fifty youth from the combined churches had been at Valyermo before, nor had they had the experience of being in a setting where robed monks walked the grounds. This was a new experience, a religious cultural shock. Fr. Edwards served as a bridge between the gas-fumed freeways, and the quiet atmosphere of this retreat. He explained the worship schedule observed by the community, and invited us to participate; explaining the significance of each type of worship.

Worship

In our planning we were aware of the worship schedule at St. Andrew's and arranged with Fr. Edwards for our youth to participate on a voluntary basis. The concept of allowing voluntary attendance came from an experience with a similar retreat a year earlier. Youth who

were involved in that experience complained that everything that happened for the first few days was a required activity. Hostility developed over the excessive requirements until we relaxed them.

Drawing upon that experience, I hunched that we would have a better spirit and larger attendance by allowing the worship services to be optional regarding attendance.

As is seen by the schedule, three worship settings were experienced throughout the day. The first, Matins, was held at 6:00 a.m. each morning consisting of prayers of thanksgiving and praise. The second was the Mass held each day at noon. Our participation here was more as spectator since we were not allowed to receive the Mass. The liturgy and community singing was worth our attendance. The last service we participated in during the day was the Compline, Friday evening, and Vespers on Saturday evening.

Our attendance at these services was excellent. As far as I could determine every person attended at least one of the services every day, and many attended them all. In fact, Fr. Edwards was so surprised that he requested that we not plan on attending the Saturday evening Scripture Service as guests and visitors were arriving for the weekend and we occupied the majority of the seats in the chapel.

The participation by our group in the services of the community heightened the desire for a service which was led and directed by our own group on Sunday morning in the Youth Center chapel.

The walk of a quarter mile from the Youth Center to the Chapel provided an unexpected result. I observed youth and adults walking in silence. At various times I saw persons walking alone, or sitting

by themselves on a rock along the path. While there may have been several reasons for this, I chose to believe that this was a time of meditation--in several cases I know this to be true.

The worship experiences, provided the "piety" or habitual worship of God for the retreat. The voluntary attendance added to its meaning.

Group Exercises

In the exercises Friday night before retiring, we had two goals in mind: 1) To build group identity that would be composed of equal number of youth from both churches, and 2) to provide an avenue of expression to check feedback on the impressions the group had received thus far in the retreat.

For the first goal we structured an exercise where small groups of eight youth, plus one counselor, met in circles. There had to be equal representation from both churches. Hopefully they would form their groups with someone they haven't met or known before. Their object was first to: 1) Draw a doodle on newsprint of who they were as an individual, 2) share this drawing with the members of the group, 3) compile a group collage depicting any statement they wished to make collectively about their group, and finally be prepared to share their statement with other groups in the room. We allowed about a half hour for this first exercise. While the time limit could have been extended, it served the purpose of breaking down the separate groups and provided an opening to see themselves as a total group.

Our hunch that germinated the idea for the role play was that

the experience of arriving in a new surrounding, taking part in a new form of worship unfamiliar to the group, and the strain of joining together with another group of youth and counselors would evoke a set of feelings.

We asked the small groups that had been formed in the first exercise to provide a role play depicting how they felt about any event that had occurred up to that time.

Role play seems always to be met with enthusiasm among youth. This was the case in this exercise. Struggling to come up with a role play to be presented to the others further served to solidify these newly formed groups.

Role plays depicted the evening meal, showed signs of friendship between the two original groups, and took a satirical look at the liturgy in the chapel, on the one hand, while another group provided their feeling of depth for the liturgy, on the other hand.

Hot chocolate and a relaxed setting provided the atmosphere for conversation about the role plays presented that evening.

A Little Homespun Philosophy

Youth on a retreat are persons, not water faucets. They do not turn off merely because a schedule indicates they should now retire. I have been on many youth retreats and camps where the time to retire was strictly enforced. The consequences of that enforcement meant the counselor spent two, three, possibly four more hours repeating the record that says, "Shhh--it's time to go to sleep now--quiet please."

I find it much better to indicate that it is now time to retire

as there is no further program this evening. Those who wish to go to sleep may do so. Those who are still unwinding from the day's events and wish to visit may do so, in a place removed from the sleeping quarters. Often the most beneficial conversation happens between counselors and youth at this point.

I also find it beneficial to outline the schedule briefly for the next day before ending the evening program. This gives everyone a chance to be prepared for the next day's events. They also can give meaningful feedback concerning the schedule, and may offer alternatives that will make the next day more exciting.

General Sessions

The general sessions were a means of dispensing information, working collectively on programs, and in our case designing plans to follow this summer. Attendance was expected of all at these sessions.

Our first session was held Saturday morning. This was the time to explain the program in Spokane, show how some of the decisions were made, who was involved in the decisions, and open discussion for further possibilities. This allows the participants to have a hand in designing their own program rather than having one handed down to them.

At the first session I entitled the talk, "How to Beep a Nun." Sister Louise Marie, of the Catholic Charities in Spokane, carries a "beeper" call system. She is so active that one of her laymen bought her the system so that she could be reached when needed.

I explained my trip to Spokane, told a little about our contact persons, outlined the general program, and accepted feedback. I was

fearful that the youth would not get particularly excited about spending a summer working with the aged. The feedback session proved to my delight that I was wrong. The program was exactly what the youth were looking for, something meaningful, not only to see the Exposition.

The exciting part of the Spokane program is its diversification. Painting houses, visiting the elderly, working in the senior citizen centers, being "companions" on tours, and working in a day nursery allowed the diversification that is needed to keep the interest of fifty youth. Not everyone has to be doing the same project at the same time, selections can be made according to individual interest. There was a lot of discussion and the interest was high.

The second general session held Saturday morning was designed to allow the total group to list what they would like to do and see while on the trip this summer. We divided the total group into smaller units on a voluntary basis. We wanted to see if the forced mixture of youth on the evening before could now be accomplished on a voluntary basis. While it was not totally effective; it did, in most cases, happen.

The groups of youth and counselors were asked to indicate out of all the possibilities previously mentioned which of these they would be most interested in and to suggest others.

Out of this exercise came the realization that the trip to the Nez Perce reservation was high on their priorities, and a further suggestion that they would like a trip into Canada. A further benefit of this session was the discussion in the small groups of the nature of the aged. They discussed such feelings as: loneliness, alienation, the need to be with younger persons, as well as younger persons

enjoying the company of older people. This later discussion was not planned for in our original thinking but points to the fact that collective thought, allowed to be free, can be very worthwhile.

The last exercise in our Saturday morning session proved to be the most exciting. I did not realize the impact of the results until the retreat was over and I read the reply cards at home.

Our hunch for this session was simply; each person present has, within the self, a list of valuable resources that can be a contribution to any experience. This says, "You are important, we are taking you seriously, you can make a contribution."

We asked each person present, youth and counselor alike, to list on a 3x5 card their resources, what they could do and what they would like to contribute to the project.

I was afraid again that the old response, "I can't do anything" might occur but upon examination of the cards later I found no such response.

After the cards were turned in we asked a couple of the youth to compile our resources on newsprint so that we could all see them. I wish I could include each statement but will report a summary of the results and indicate a few of the individual statements. The number in brackets indicates the number of responses for each item.

Discuss philosophies	(2)	Plaster	(1)
Draw	(4)	Housework	(2)
Paint	(10)	Building	(2)
Do skits	(1)	Repairs	(5)
Work with old folks	(15)	Read to people	(4)
Work with little folks	(27)	Write letters	(4)
Play guitar	(2)	Make love	(10) ?
Play flute	(1)	Haircuts	(1)
		Drive	(1)

Play harmonica	(1)	Photography	(4)
Collect stamps	(2)	Type	(1)
Collect pennies	(1)	Garden	(4)
Work with metal	(1)	Travel	(1)
Making pottery	(1)	Teach to swim	(2)
Play clarinet	(1)	Jewelry	(1)
Play piano	(3)	Dance	(1)
Paint houses	(20)	Gymnastics	(1)
Cooking	(10)	Drama	(3)
Needlework - sewing	(14)	Woodwork	(3)
Hiking	(6)	Electrical equipment	
Singing	(15)	repair	(1)

"Have a good time with some action all the time. Work with junk, machines, etc. Canoeing, boating, anything and everything. Do things I've never done before, something no one else has ever done before."

"Electrical repairing, paint and plaster buildings, recreation planning, I'm very flexible!"

"I like to work with old 'crabby people.'"

"I like good hard work!"

"To visit old people, to make bus tours with them, work with Indians, make a singing program for Expo--and I can't go! (sigh)"

"I have some GREAT ideas for organizing experimental dramatic work with older and underprivileged people. I would also like to organize programs in singing, writing, and craftwork. Everyone has the potential, all they need is the organization. I think this could be a truly memorable experience for many people."

My conclusion to this exercise is that with these resources properly utilized we ought to have a meaningful summer!

Recreation

St. Andrew's Priory is located at the foot of the San Bernardino mountains where the desert meets the mountains. This afforded us the chance to spend Saturday afternoon in the snow. The period of recreation was an important part of the program as it allowed relationships to form on a less structured basis. The proof of this was revealed by Saturday night when the youth refused to allow anyone to mention the names "Santa Barbara" or, "West Covina" when making reference to the group. Within twenty-four hours the two separate groups had become one group.

Films

Saturday night, following supper, we scheduled the showing of the film, "String Bean." "The Pomona Library Film Catalog" describes the film:

The story of an elderly Parisian lady who cultivates a potted string bean plant, then secretly plants it in the Jardin de Tuileries. A poignant film poem revealing the woman's inner strength and beauty in coping with an act of harsh reality.

The harsh reality can include issues of life, death, loneliness, alienation, and the dignity of human life.

We chose to include this film in the program to raise these questions concerning old age. It turned out that many of these questions had been discussed in our morning general session. This film then served as a reinforcement of these issues and again gave us the opportunity to discuss them further.

We discussed the film in small groups, and shared the feelings

from the small group sessions with the larger group. Discussion centered around older people and our personal experience with them, nursing and rest homes, and the desire of older people to remain useful rather than waiting to die. Following the discussion we viewed the film a second time.

I included the use of this film to inject the element of social awareness. Film, as has been mentioned earlier, is an excellent medium of communication. The showing of the film did create a social awareness of the problems of the aged and prompted a response on the part of this group toward this particular problem.

An unplanned event happened as the result of a second film we were going to use in our closing worship on Sunday morning. Jim had an idea of showing a clip from the "Age of Kennedy," a McGraw-Hill/NBC News documentary on the Presidency of John F. Kennedy.

We wanted only a small segment where Kennedy is shown at the Berlin Wall. Since neither we nor the librarian at the Pomona Library knew exactly which reel contained that clip, we rented both reels with the idea of previewing the film Saturday night after 10:30 p.m. to find the segment.

We told the group that anyone wanting to see the film as we previewed it were invited to join us. Some went to bed but the majority stayed to see the films run and re-run as we searched for the segment. The film discussed problems of poverty, racism, housing, the Peace Corps, social reform, aging, health care, international relations; and so did we.

The next morning during a free time I promised to show both

the "String Bean" and "Age of Kennedy" to Fr. Edwards. To my surprise we had a packed house again!

These unscheduled events point to the impact film can have as a medium of communication and one excellent way to introduce a social awareness.

The Decision

Our last general session on Saturday night was designed to determine if our two groups were willing to combine forces for the trip this summer. We were prepared to allow the decision to be made freely, and were ready to affirm any decision. Actually, this step was anti-climatic, for the decision had already been made earlier. Nevertheless we felt it should be an openly discussed issue.

We asked the group to list the pros and cons of joining forces. The largest negative factor was the expense as each group would have to raise \$5,000 to make the trip. Some wondered if this would be a worthwhile investment of our money and time. As far as joining the two groups together there seemed to be no problem. We explained our budget, discussed means of transportation, where we would be housed, and the mechanics of feeding fifty people. Some were worried about what effect the energy crisis would have on our plans. Not all of these issues were resolved but the final vote was to go ahead with our plans.

Non-Verbal Worship

Sunday morning following breakfast, we participated in a worship service that was designed and led by members of our group. The germ that sparked the idea for this service came from Dennis Benson's book, Gaming (Nashville: Abingdon, 1972).

The group is told that a major holocaust has occurred, that all political, economic, religious, and moral systems have been destroyed. They are the only survivors. Their goal is to go outside and search for signs of hope. They are placed into groups of six or seven and further instructed that they cannot talk during this period outside; they must design a non-verbal language to communicate with. They are to find an object, or objects, which are an indication of hope. The total membership of their small group must agree, without verbal conversation, on the objects and message they are to bring back to share one hour later.

This was the only structured silence in the retreat. Some groups experienced a hard time trying to keep this hour. Some returned to the chapel before the hour was over with; yet, in the main, this was a successful exercise.

The desert at Valyermo is an excellent setting for this experience. Not only is it spacious, which adds to the mystic of the silence, but it reveals a variety of objects to be observed. Flowers, plants, wild animals, birds, tires, cans, bottles, logs, and many other objects were transformed into signs of hope. One would have thought that the Youth Chapel had been transformed into a junk yard.

Upon meeting back at the chapel, each group was allowed to share their objects and to explain verbally why they had seen hope in them. I do not remember the exact words of these explanations but I cannot forget the depth that was present during this sharing period.

We closed our worship with a Love Feast using as water snow that had been melted to represent our time of fun together. Bread from our morning meal became the symbol of our fellowship. Group singing and prayers closed our retreat.

SUMMARY

This retreat has served as an example that piety and social awareness can be bridged. The worship experience of the retreat, both those conducted by the Benedictine community and the one conducted by our own group provide the example of piety.

In that regard I feel there is something to be learned from this experience. While it is true I will not always have the Benedictines close by to provide the number of services that we enjoyed at St. Andrew's, it is also true that a number of worship experiences perhaps directed by the group can, on a voluntary basis, provide the exercises of piety needed in a retreat. The primary purpose of the retreat still remains a relationship established between God and the individual.

Social awareness was seen operative in the problem of the aged, and the opportunities this group had to respond to this concern. It may be true that every retreat may not have the problem of the aged to use as a concern. But why not some other problem? Why not racism?

Not that retreatants would all rush to the ghetto to do good works, but they could institute programs in their local churches to acquaint their congregation on the dynamics and proposed solutions to this problem. Why not the problem of world hunger? Not that retreatants would vow to "lick the platter clean" because there are so many starving people in the world; but they could organize a study group in the local church and become informed as to practical steps and political actions needed to reduce this problem. Why not any specific problem that can provide information and suggested action?

Finally, I feel this retreat demonstrated how communication can be used effectively. Our group building exercises on Friday night served to break down the divisions between two groups so that only one day later we were reprimanded by group members if we referred to our original churches when referring to the total group. Our information input and feedback sessions on Saturday allowed information to be received, clarified, fed back, and responded to in the form of alternative actions. Individuals were allowed to design their own program, suggest the resources they could offer towards that program, and decide affirmatively to carry out their plans.

Film became an important resource on this retreat. One film served as a reinforcement of values and judgments concerning the aged, and the other film, used quite by accident, raised social issues that in a relaxed setting provided meaningful conversation.

Fifty youth and their leaders arrived at Valyermo on a Friday night. By the following Sunday afternoon they had become one group. They have committed themselves to serve the needs of older people

they have yet to meet. They have gone back to their communities to raise a total of \$10,000 and prepare to spend three weeks of their vacation this summer in work, travel, education, and fun. Their lives are opened to the leading of God into new experiences. This is the meaning of life-style intervention.

CHAPTER V

CONCLUSIONS

This dissertation has explored the meaning of retreats as a bridge between piety and social awareness, using Christian communication as a means of life-style intravention. Retreats have been seen as a time apart from one's normal surroundings, with an emphasis on the relationship of the retreatant to God, self, and others. Piety, not to be confused with pietism, is seen as the habitual practice of adoring God through worship, prayers, and meditations. Christian communication is defined as the process of transference of meaning, particularly as it relates to the meaning of the Christian faith. Life-style intravention is understood as that inner process which occurs in a person's life that brings about a change, a new direction, and a decision to act in light of a new social awareness.

Research for this paper has come from two sources. First, readings from texts listed in the bibliography; and second, from personal interviews conducted with retreat leaders of both Protestant and Roman Catholic churches. Leaders interviewed have been: Fr. Vincent Martin, O.S.B. of the Benedictine community at St. Andrew's Priory, Valyermo, California; Fr. Terence Cronin, O.F.M. of the Franciscan community at Serra Retreat House, Malibu, California; Fr. Eugene Toner, S.J. of the Jesuit community at the Manresa Retreat in Azusa, California; Dr. Allan Hunter, former minister of Mt. Hollywood Congregational Church, now retired and residing at Pilgrim Place in

Claremont, California; and Arleen Lorrance and Diane Kennedy Pike of the Love Project, San Diego, California. The inclusion of a detailed outline of a youth retreat, led by myself and the Reverend James Standiford of Santa Barbara, California, provided a practical application of the dissertation problem.

The Introduction and Chapter I explain the dissertation problem, describe the methodology, define the value and outcome of the research, and detail the definition of terms used in the title and problem of this paper.

The importance of the theory and practice of communication as a bridge between piety and social awareness is discussed. Communication is seen as the transfer of meaning from a sending source to a receiving source using the process of feedback. The use of films and group methods are tools that enhance the transfer of meaning in the retreat setting.

The second chapter examines the Monastic influence on the history of the retreat movement. The Rule of St. Benedict, particularly the fifty-third chapter of that Rule, begins the foundation for allowing guests to be received inside the Monastic community. St. Ignatius of Loyola, who founded the Jesuit Order and designed the Ignatian retreat, is seen as providing a model of retreats still used in our present day. Two Protestant Monastic orders, the Taize community in France and the Grandchamp community in Switzerland, show how the work of the classical retreat model continues in our time.

Chapter III surveys the various methods and styles of retreats as they are conducted today. A detailed explanation of the value of

silence in retreats is seen from both Protestant and Catholic viewpoints. The current methods of the Benedictines, Franciscans, and Jesuits show the diversity that is current; while pointing to the unity of purpose in the classical retreat. The more mystical meditations of Allan Hunter, and the psychological orientation of the Love Project conclude this chapter.

While each style and method of retreats is effective in life-style intravention, it is seen as a conclusion of this chapter that no one method is superior to any other as long as they are true to the relationship between God, self, and others.

The final chapter outlines and explains in detail a retreat that was conducted with fifty youth and adults from the West Covina and Santa Barbara United Methodist Churches. This combined group is planning a three week "Work Team" experience this summer to Spokane, Washington, to work with the Catholic Charities and the Council on the Aging, including a visit to the 1974 World's Fair. While the use of silence, as advocated by the classical model of retreats, was not used due to the size and age level of the retreatants, the retreat model does indicate how piety and social awareness can be bridged in a retreat and lives changed to decide on an action based upon the awareness of a particular social condition; specifically the problem of the aged.

The importance of the retreat movement in our time is evidenced by several facts. First, every retreat center I visited while researching this project is booked solid for every weekend for one full year in advance. This is evidence that, at least in Southern California

retreats are a growing form of Christian outreach. The second fact I point to is contained in an article in a Time magazine that arrived as I am finishing this conclusion. The article in the "Religion" section tells of the youth pilgrimages to the Taize community. Easter Sunday, 1974, saw over twenty thousand youth gathered at Taize. According to the article, seventy thousand youth have participated in retreats at Taize in 1973. Youth attending Taize are not looking for some modish Jesus rock festival but are searching for ways of living a Christian life in a modern society. In August of this year a "Council of Youth" will meet at Taize and later spread to other countries to seek ways to put an end, or offset the injustices, in the world.¹

The Los Angeles Times, April 15, 1974, carried a front page article reporting the meeting of The Council of Bishops of the United Methodist Church. According to this article, Bishop R. Marvin Stuart of the San Francisco area addressed the Council with a talk entitled, "The Subsiding Flock." In his remarks, according to the Times, Bishop Stuart said:

I am deeply troubled by the acute polarization that has divided us into 'personal' and 'social' camps...We need to find dynamic ways in which to integrate study, prayer, and action into the whole Gospel for the whole man. I don't think we can talk about personal renewal at the same time we turn our backs on social ills...But likewise I see little hope for improving the quality of life by merely organizing programs of social improvement without deep spiritual roots.

This dissertation, I believe, has indicated one way in which the Church can bridge these two camps. I am convinced that particularly in

¹Time, April 29, 1974

the Protestant Church recognition of retreats as a valid ministry, alongside that of the parish ministry, is essential. The Protestant Church should move in the direction of recognizing certain ministries which are of a supportive nature to the role of the local church. The specific vocation of conducting retreats is one such supportive ministry.

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